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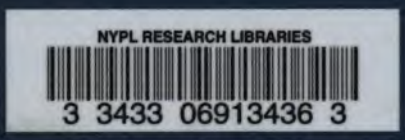
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No. 25.—New Series. Vol. III.

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THE CHRISTIAN WITNESS AND CONGREGATIONAL MAGAZINE.

JANUARY, 1867.

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CASE OF A LITTLE GIRL AT NEWPORT, MONMOUTH.

In March, 1865, Mr. George Fox, of 17, St. Mary Street, Baneswell, Newport, Monmouth (who has recommended my medicines and treatment with great success to many for some years past), applied to me on behalf of his little girl, six years old.

Notes of the Case.—"Family tendency to chest disease. Illness commenced with fever, nine months since, followed by inflammation of lungs and bowels which left disease in the lungs—marked by cough, continual short breathing, soreness in the lungs, painful expectoration, disordered secretions, hectic fever, night perspirations, thirst, loss of flesh and strength, and swelled feet and ancles."

I advised upon this case, ordering a course of the Balsam with honey, powder at intervals, a nitre drink occasionally, a liniment to the chest, and wine, &c., &c.

In a month, (April,) some improvement was manifest, which continued through May: by which time, the night sweats and swellings of feet and legs were gone; pain, cough, breathing, appetite, secretions, all improved—gaining flesh.

At this time, imprudently,—as is too often the case with patients—the medicine was left off before a *thorough recovery*, and a little relapse took place. In July, the medicine, &c., under my directions and advice, was recommenced, and continued until nearly the end of the year—till after the patient had got quite well.

In a recent letter, Mr. Fox writes me as follows:—"It is now upwards of eight months since my little girl left off your medicine in perfect health; she continues so, increases in flesh and strength, and grows fast. I thank you for all your kindness and attention. Make what use of this you please.—G. FOX."

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CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

JANUARY, 1867.

...TS ON SPIRITUAL GROWTH—FOR THE NEW YEAR.

By the Editor.

...E growth of a tree is easily measured; it is a question of feet and inches. And so is the growth of a human body. But how shall we measure the growth of a spirit? The foot rule is of no use here. It is a matter of consciousness, and consciousness cannot find a fixed standard by which to ascertain the spirit's progress; or, if we speak of the law of God as the standard, cannot find how to use and apply it so as to bring out a clear result. The thing to be measured is there—the human spirit, and the measuring-line is there—the law of God. But how to apply the one to the other so as to form a definite judgment on ourselves—this is the difficulty.

And the difficulty is such as often greatly to discourage the Christian. We wish to know whether during a given period, say twelve months, we have grown. We turn our eye inward, and it is hard for us to discover any marked difference between the inner man of to-day and the inner man of twelve months ago. We examine our outward life and we find that we are living just about as we were living then. Whether our faith is stronger and our holiness brighter—whether we are more God-like or more Christ-like—perhaps we cannot say. At the least, we can discover no very marked difference between our former self and our present self, although we have had another year's privilege, and worship, and instruction.

Now how shall we deal with a case of this sort? Shall we distress ourselves or shall we not? Are we at fault or are we not? These questions do not admit of a single answer. Some may be to blame, sadly and seriously to blame. They have not been either so watchful or so prayerful as they ought; They have not given earnest heed to the apostolic precept, "Work out simply

own salvation with fear and trembling." They have not made it a study and an endeavour in the strength of Divine grace to practise such instructions as these—"Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity:"—instructions to which there is added this most precious assurance, "For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." And their spiritual condition to-day is the result of their own spiritual negligence and sloth.

But there may be others who cannot trace or perceive any material difference between what they are to-day and what they were a year ago, whose case must be dealt with in an entirely different manner. There *may* be a difference, a great difference, and *yet not of a kind to be perceived or measured.* There is such a thing as the strengthening and consolidating of a soul, as there is the strengthening and consolidating of a building, or of a society. But mere strengthening and consolidating are not so palpable or so easily seen as are growth and increase. You can see whether a building has become higher in the course of a month—you cannot see whether it has become stronger. You can easily find out whether a society has increased in numbers—you cannot so easily find out whether it has become more consolidated. And so with our souls. We may know if we have acquired distinctly new truths or convictions, if we have been able to throw off some clearly ascertained besetting sin, if we have reached some hitherto far off or but dimly perceived attainment. But we may not know whether the convictions and virtues and graces which were ours a year ago and are ours still, have grown during that period. There may have been a strengthening and consolidating which cannot be measured, and of which our own consciousness can give us no clear assurance.

The thing may be looked at in another light. There are certain analogies between the history of the body and the history of the spirit which may help us to understand it.

There is a period during which the body grows—visibly and measurably grows. From infancy, through childhood and youth, it grows into manhood. There is a period during which the spirit grows—consciously and palpably, if not visibly and measurably, grows. Or rather there are periods during which the spirit thus grows. We may expect it to grow thus immediately after birth—after the spiritual birth. It is the time of youth, and has the ordinary characteristics of youth, energy, activity, elasticity, upward aspirations; and there must be something very wrong if there is not a corresponding growth in faith, and love, and holiness. There may be other seasons and periods likewise, having no respect to age, when through Divine grace or the soul's diligence, or rather both, the spirit makes conscious and palpable progress; getting rid of evils and infirmities which clung to it, acquiring knowledge, and strength, and faith, such as it was before a stranger to; and thus beyond all question making its calling and election sure.

But there is a time when the human body ceases to grow. From perfect

manhood onward there is no visible or measurable growth. We cannot say there is a time when the human spirit ceases to grow—taking growth in its largest acceptation. It will be capable of progress through all eternity. But there are periods when, if the spirit grows, the growth is not visible. And thus far the analogy holds. But during those years which follow maturity and fulness of bodily stature, while there is no upward growth, there is a quiet invisible process of strengthening going on by which the body acquires greater powers both of endurance and of action. So that while a man is not taller in stature at thirty or at forty than he was at twenty, he may be much stronger; and yet the progress of his strength may have been so silent and imperceptible that he has not himself been able to trace it.

As to the human body, there are other times when you cannot say that it either grows or strengthens—so far as you can ascertain, it is stationary. Its condition is the same for years, without any known rise or fall in strength or vital power. Now, may the spirit be stationary likewise? To say that it may seems to contradict a lesson which is often taught, and which seems to carry truth in the very form of it—that we cannot stand still, that if we are not going forward in the Divine life we must be going backward. But let us try to ascertain what the truth concerning this matter really is. And the truth will probably be found to be this: *So far as our consciousness can inform us*, we may be for a time spiritually stationary. But if we have been diligent in the use of means and in the discharge of duty, we have not been really stationary. There has been progress in the way of strengthening and confirming, although not of a kind we can see or measure.

Let us look at this matter. The body is sometimes stationary we have said,—neither increasing in stature, nor strengthening inwardly, nor yet declining,—that is so far as we can see, for what the absolute truth on the subject may be we cannot say. But observe what is implied and involved in this fact. There is this involved, that the body receives suitable and sufficient nourishment, that it possesses suitable and sufficient clothing, and that it takes suitable and sufficient exercise. With any deficiency in these respects, unless counterbalanced in some unusual way, the body must decline, its health must be impaired or its strength diminished. There is a perpetual waste of the very fabric of our bodies, all its elements are decaying and passing away. And God has made provision for a perpetual new-creating of these elements, and if the body is really maintained in life and unimpaired health, even without progress, it can only be through this perpetual new-creation. And in order to this constant, gradual, imperceptible, but real, new-creation of the body, all the animal functions must be kept in order, and there must be supplied from without the material out of which by certain of these functions the perpetual waste is repaired. The maintenance of the body, if without progress on the one hand yet without decline on the other, is all the more notable, if life and health are exposed to the peculiar dangers arising from unwholesome food, unwholesome occupations, and an unwholesome atmosphere.

Now let us apply all this to the spirit. The spirit is apparently stationary, we suppose, neither growing nor declining, so far as we can see or feel, simply

maintaining the position it has already won. Even if the condition of the spirit be really as well as seemingly stationary, yet if while there is no progress there is no declension, these things follow—that the spirit has been constantly fed by Divine truth, has been waiting day by day on God, and communing day by day with God, has been maintaining an honest warfare with sin, and an honest striving after holiness, and has in short been, through Divine grace, exercising the true Christian affection both towards God and towards man. If the spirit had been without spiritual food or spiritual exercise, if it had been negligent of prayer, or of watchfulness, or of work, it could not have maintained its position, declension would have been inevitable. So that if a man can truthfully say that he has not gone back, he must be able to say with equal truth that he has been working out his salvation with fear and trembling, that he has been keeping his face steadfastly Zionward, and that he has been sincerely endeavouring to know and to do the will of his Lord. And if a man can really say this in all honesty before God, we cannot be wrong in supposing that he has really grown and become stronger in his faith and habits of obedience.

If the matter be rightly understood, then we need not fear though we cannot discover onward progress, if it be really true that we have not gone backward. If the body maintains its position, there must be the healthy exercise of all its functions and the healthy supply of all its wants. And the same is true of the soul. And the more notably in the case of the soul, as of the body, if circumstances be adverse. And with all of us circumstances are in some respects adverse. We have all an evil heart of unbelief, which but for the counteraction of Divine grace and diligence in the ways of God, would speedily turn us aside from truth and righteousness. We have remains of corruption in us which would soon grow into evil fruit but for a constantly subduing and sanctifying power. In the case of some, rather of many, outward circumstances are adverse likewise. The very atmosphere they breathe in their homes and social and business circles, is unwholesome, enfeebling, often polluting and poisonous. And if in such circumstances and in such an atmosphere, they preserve spiritual health and do not decline in faith and holiness, it must be through the blessing of God on a diligent and earnest attention to spiritual and eternal things. If I am thrown by circumstances into a current which may be noiseless but is strong, and if while in that current I am not carried along with it, it must be because I am putting forth strength to carry me in the opposite direction. An hour's sleep, an hour's resting on my oars, an hour's inattention to my danger, would be my ruin. And if I am not wrecked, even if I make no visible headway, it can only be because of much wakefulness and toil. The neglect of the known will of God, the neglect of prayer and of the Divine Word and of Christian endeavour, will not be followed by a standing still, that is by a maintaining of the position already reached, but by a sure and certain declension.

We may return to the analogy between the body and the spirit and find perhaps another thought. *The real health of the body is not always in proportion to the absence of pain or conscious illness.* There may be causes of phy-

sical injury silently at work, evil tendencies may be silently ripening, while there is no suspicion of danger, and the man appears to himself and to others to be well. But a crisis comes, the result of all this silent action in the frame, and with it comes pain and prostration, and what seems to be a struggle for life. But is the condition of the body really less healthy now than it was before this crisis? May we not say rather, whether with perfect scientific accuracy I do not know, that the system is now throwing out of itself evils that have long been in it, and that the pain it suffers is but a sign of its struggle to right itself?

We have something of this sort in the history of the soul. There may be a season of peace and quiet, during which the action of the soul is far from being healthy. Evils are silently generating within it. The peace it enjoys does not all flow from a steadfast faith in the Lamb of God. Its quiet is not the quiet of a living, active righteousness. The peace and quiet may partake rather of the character of a spiritual stupor, or at least of a spiritual sleepiness. And then perhaps comes a crisis, an awakening, a conflict, and with it pain and anguish. Instead of the placid countenance and the pleasant voice, there is a saddened visage and a mournful cry, "Oh! wretched man that I am"—and a disposition perhaps to say, "Oh! that it were with me as in times that are past." And yet it may be better with the man than in the times that are past. The period that preceded the fall of David was perhaps one of mental repose and comfort. But if his mental quietude degenerated into the unwatchfulness which occasioned his fall, it was far less healthy, and far less to be desired, than the period of agony which followed when he cried, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness."

And even if this pain and conflict be not the fruit of former sin in times of peace and quiet, it is not to be inferred that the pain and conflict are evil signs. Satan may be permitted to try and sift us. His arrows may be fiery and penetrating, his assaults desperate and prolonged, and our suffering in consequence deep and intense. But in the battle there may be the exercise of the very highest elements of our Christian character. And if the battle be well fought, our Christian character will come out of it stronger and purer than it was.

Or, setting aside the idea of Satan having anything to do with our pain and conflict, still pain and conflict are not necessarily evil signs of the state of our spiritual health. We may have been brought into new circumstances, more trying to our faith and godly principles than any to which we have been heretofore exposed; we may have discovered hidden evils and weaknesses in our own souls; the very increase of our knowledge may have brought us face to face with new difficulties in relation to this great world and God's government of it; our very growth in grace may have made us more sensitive to the claims of God and of holiness, and more impatient with our own sins and shortcomings. And if we have pain and conflict in consequence, it is only a sign of the healthy action of our spiritual nature, and, rightly understood, need not cast down our soul or discourage us because of the way.

Beyond this point the analogy between the body and the spirit fails us, and we come to contrast rather than similarity. After growth, maturity, strengthening, and occasional conflict with disease, the outward man decays and dies. This is the universal law. We may predict its certainty so soon as the child is born. We may predict it when he has attained his maturest powers. Before there are any visible signs of weakness or failure, we know that decay and death are the body's goal. Not so with the spirit. Even during the season when the outward man is visibly perishing day by day the inward man is being renewed. Whatever may be its vicissitudes and conflicts, its goal is not death but perfection. When it leaves the body which was its dwelling and minister on earth it leaves all that was born of the earth and sin, and appears pure and spotless in the presence of its Father and its God.

The question now returns, have we made progress during the last twelve months? We can say more readily and certainly what endeavours after progress we have put forth, how far we have dealt honestly by our own souls in turning to spiritual account our opportunities of worship, of instruction, and of work. If we can in the presence of the Heart-searcher form a favourable judgment on our desires, and aims, and endeavours, we may leave it to Him to measure what we cannot measure, the actual growth and progress of our souls. And whatever may be the result of our retrospect of the past, may we all be enabled to say with a true heart fervently:—

"Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to Thee.

"Thy ransomed servant, I
Restore to Thee Thine own:
And from this moment live or die
To serve my God alone."

THE NEW YEAR—TRUST AND WORK.

By the Rev. W. Campbell, M.A.

The year that has commenced is veiled to every mortal eye. No human sagacity can tell what may take place before its close. No finite wisdom can penetrate the mystery that shrouds it, or avert the contingencies and possibilities, the allotments of life and death, with which it is fraught. Imagination, drawing its materials from the wishes, or sad memories of the heart, may gladden or dismay by the pictures it presents. Hope may spread its glittering wing, and speed on throughout the entire course of the year, lighting up stars of promise along its way, and enriching every day with fresh and joyous tokens of happiness and success. Anxiety, surrounding itself with the whispering voices of fear, may tremblingly anticipate scenes of perplexity, sorrow, or disappointment, and may refuse to draw comfort from the promises and providence of God. Keen-

eyed speculation may attempt to pry into the secrets of the future, may pretend to foresee and classify the fluctuation of trade and commerce, and may hope to guard against all hazards, and reap the golden fruits of success. Presumptuous self-confidence, or ignorant rashness, may assume the mantle of the prophet, and tell of vials to be poured out, and new phases of history to be evolved. The varied fancies and fears, in short, of the human heart, may fill up every day of the year on which we have entered, leaving no room for the hand of Him who determines the times and the seasons, and fixes the bounds of our habitation.

But, as it is not the province of man to direct the Spirit of the Lord, or, being his counsellor, to teach him, all that our hearts may now suggest, or our fancies picture, will, in all probability, prove nothing better than the vague surmises, or unfounded hopes and fears of men, who attempt to give shape and substance to the shadows of a dream. The eye of Omniscience alone beholds, and the hand of Omnipotence alone can marshal and control the events with which the future teems. The fears of anxiety, and the visions of hope, will alike, in a thousand instances, fail of realization. The predictions of matured wisdom, as well as the assumptions of folly and ignorance, may be rebuked. The confident may be cast down, and the timid and the fearful may be lifted up. The sky that is now brightest may be overcast, whilst that which is cloudy, and charged with the elements of tempest and storm, may become serene and sun-lighted. The times and the seasons—the future and all its undisclosed events, are in the keeping of God; nor can man or angel be permitted to intrude on that unknown and sacred province. The future is a sealed book, and can be opened and read by finite beings only when it becomes the present. It forbids all presumptuous and prying curiosity, as neither wise nor safe. For, as looking with profane and prying curiosity into the ark at Bethshemesh drew down the avenging displeasure of God, so a disposition to pry into the secret things of the future oftentimes entails disappointment and suffering.

At the commencement of a New Year, then, as far as mere human sagacity and foresight are concerned, we resemble voyagers launching on a sea overhung with impenetrable mists —we resemble soldiers listening to the first trumpet-note that calls them to a conflict, which may issue in victory or defeat. We must advance; we cannot turn back—an irresistible tide sweeps us on. But it is a veiled and untrodden future that lies before us, whose darkness enwraps all that we hope or fear, and seems to gather around us in deeper and more impenetrable shadows in proportion to our anxiety to read its secrets.

Our refuge and security, then, is God, and not man—our beacon-light, to guide and warn, is the Scripture, and not the suggestions of our own hearts—our heaven-inspired conductor is faith, and not experience, or the forecastings of human sagacity. And hence the call of the New Year, addressed to each of us, is, "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee the desires of thine heart. Commit thy

way unto the Lord; trust also in him, and he shall bring it to pass. In all thy ways acknowledge him, and he shall direct thy paths."

As this year may be our last, its commencement calls the Christian to increased activity and devotedness.

The solemn possibility that the year, on which we have now entered, may terminate the period of our active service for God on earth, and may close all our opportunities of winning souls to Christ, surely presses upon every Christian, in loud and emphatic tones, the duty of increased zeal and devotedness. Every Christian, it should ever be remembered, is sent on a mission intimately connected with the honour of Christ, and the salvation of the world—with the spread of truth and the overthrow of error. To his care and stewardship talents have been committed, on the right and diligent employment of which, the improvement of the neighbourhood around him, the rescue of sinners, as "brands plucked out of the fire," his own final acceptance, and the brightness of his crown, are dependent. The charge which every Christian has received from his Lord and Master is, "Occupy till I come;" and the stimulus and warning which are perpetually sounding from the sacred page are, "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

The impressive thought, that before this year has reached its close, we may have passed away from the post of usefulness which we now occupy, and from the opportunities of self-improvement and growth in grace which we now enjoy—that the talents committed to our hands may have been recalled, and our place assigned us among the great company of the dead, ought surely to arouse, and quicken us to increased activity and zeal, as if an angel spoke. The day is already far spent, and the night is at hand. The hour is speeding on, and this year it may strike, when we must cease from our labours on earth, and give an account of our stewardship. And that hour will be calm and peaceful, and gladdened by the ministry of waiting angels, in proportion to our diligence and devotedness in the sphere where our lot has been cast, and our willingness to count all things but loss for the excellency of the knowledge of Christ, and the high honour of a "well done" whispered by His lips. It is not zeal for a creed, or party, or church, but zeal for Christ, and the salvation of men, that testifies to true Christian devotedness, and will stand the test of a death-bed. Amid the solemnities of the last hour, which may now be throwing its shadows around us, names and parties, churches and ceremonies, will vanish away, leaving us alone with Christ, who will receive us with the benediction, "Well done good and faithful servant, enter into the joy of thy Lord," simply on the ground of our faith in His righteousness, and our earnest, child-like, and untiring efforts to spread the glory of His name.

If now, with the ear of faith and humble trust, we can catch the whisper of our Lord and Master saying, "You have done what you could," the consciousness of this, as a token of His presence and encouragement, combined with the thought that our efforts for His glory on earth may

speedily come to an end, should stimulate us to higher and more self-denying acts of consecration to His service. It should quicken us to increased efforts for the true prosperity of the Church with which we stand connected —for the salvation of the families to which we belong—for the enlightenment of the neighbourhood where we dwell—and for the spread of the Gospel throughout the world at large. As the time to attest our zeal for Christ, and to hang fresh trophies around His cross is short—as its end is rapidly drawing near, our diligence should be augmented, and our steps quickened, like travellers, around whom the shadows of evening are gathering, and to whom warning voices call, telling them that "the night cometh."

If, on the other hand, our hearts condemn us—if the conviction will thrust itself upon us, through every subterfuge, and the thickest web of self-deception we can weave, that we have been unfruitful in the work of the Lord; that we have sought our own things rather than the things of Christ; and that our place must be assigned us among the luke-warm and the indifferent, surely the New Year calls us to decision, and faithfulness to the profession we have made. If we feel that, as our Lord and Master swept His eye, at the close of the year, over the position and doings of His followers, He said, in reference to us, in mingled tones of sadness and condemnation, "Behold, I came seeking fruit on this fig tree and found none;" surely, the startling thought that the day is far spent, and the night is at hand—that the bridegroom may be about to summon us to go forth to meet him—and that our lamps may be untrimmed and going out, loudly calls us to deal faithfully with ourselves, to test our principles by the standard of Divine truth, to weigh and examine our professions, and to cast loathingly from us all mere forms and shams. We are called upon, not only to be true to the professions which we make, and to unite with our fellow Christians in efforts to promote the glory of Christ and the salvation of man; but to see that what we do is not marred, and rendered offensive, like the gift of Ananias and Sapphira, by the part which is kept back in the spirit of dishonest and selfish concealment, or in the coldness of unbelief and half-hearted indifference. Let, then, the solemn thought be realized, that *this year we may die*, and it cannot fail to lead at once to deep searching of heart, and more earnest and unreserved devotedness to the service of God. He who really feels that his opportunities of honouring Christ, and extending His kingdom, may speedily terminate, will be found active, vigilant, and prayerful. He will neither slumber at his post, nor unrighteously withhold what his Lord demands. His doings will be in accordance with his means, and his welcome, when the hour of his departure has come, will be: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

FALLING STARS.

By the Rev. Thomas Milner, M.A.

THE earth reeling to and fro like a drunkard, its foundations being removed; the stars falling from heaven, like as a fig-tree casteth her untimely figs when she is shaken of a mighty wind; these are grand images consecrated by inspired usage to represent great national disturbances, decisive political revolutions, with the passing away for ever of place and power, pomp and pride, from royal or imperial dynasties. They have their reality in the observed facts of nature; the former in the dread convulsions of earthquakes; the latter in the frequent apparition of the so-called shooting-stars, occasionally exhibited in immense numbers with startling magnificence, forming a shower of "fiery tears." These last have been poetically described, in harmony with Mahommedan legend, as

> "Starry brands,
> Flung at night from angel hands,
> At those dark and daring sprites,
> Who would climb the empyreal heights."

More properly, in accordance with enlightened teaching, fancy has indulged the conception of them as "the candles of the Lord," or "the fireworks which His angels made above," suddenly lit up in celestial space by hands invisible, and as suddenly lost to view in the darkness of Ichabod.

On clear nights, in every climate and at all seasons of the year, but most frequently towards the close of autumn, the shooting-star may be seen gliding down the sky, followed by a trail of intensely white light. Swift and noiseless is the meteor, variously resplendent, according to its magnitude and height in the atmosphere; but of course appearing the brightest when the sun has been long set, and the moon is absent from the hemisphere. Often has the watch on deck gazed wistfully at the luminous arrow on its flight; and many a time has the wayfarer benighted on the road, been brought to a momentary pause by a vision of the aërial traveller. The oldest literature in the world refers to the phenomenon, as Hebrew prophecy, when picturing the complete and sudden overthrow of a heathen king and his monarchy:—

> "How art thou fallen from heaven,
> O Lucifer! son of the morning."

Virgil connects an unusual display alôft with atmospheric commotions below, as their common precursor:—

> "And oft, before tempestuous winds arise,
> The seeming stars fall headlong from the skies,
> And, shooting through the darkness, gild the night
> With sweeping glories and long trains of light."

Homer compares the hasty passage of the goddess from the peaks of Olympus to break the truce between the Greeks and the Trojans, to the speed of the radiant streamer in the sky.

But there are great meteoric epochs when these remarkable objects flash into visibility, not singly, but in troops and battalions, which spread their trains and corruscations over the entire vault of heaven for hours in succession, and form a host too mighty for our arithmetic to reckon the components. Mediæval chronicles to this

effect, once rejected as the dreams of monks or the inventions of men delighting in the marvellous, are now admitted to be substantially correct. On an October night of the year 902 of our era, it is related, that "an infinite number of falling stars were seen to spread themselves over the heavens from right to left, and this year was called 'the year of stars.'" A similar display marked the year 1095. According to one account, the stars seemed "falling like a shower of rain from heaven upon the earth;" another describes the appearance, "as if all the stars in heaven were driven like dust before the wind;" and a third adds to the like report, that "in this Kyng's time (William Rufus), divers great wonders were sene, and therefore the Kyng was told that God was not content with his lyvyng, but he was so wilful and proude of minde, that he regarded little their saying." In the October of 1202, several of the Arabic writers record, referring to Bagdad as the place of observation, that "stars shot hither and thither in the heavens, eastward and westward, and flew against one another like a scattering swarm of locusts." Again, in the same month, in 1366, a Portuguese annalist states, that "there was in the heavens a movement of the stars, such as men never before saw or heard of; they fell from the sky in such numbers, and so thickly together, that as they descended low, the sky and the air seemed to be in flames, and even the earth appeared as if ready to take fire." These are meagre and unscientific relations, but they very definitely indicate an extraordinary spectacle of celestial glitter and turmoil; and we now know, from the testimony of our senses, that the representations are not in the slightest degree over-coloured. Reference may be made to some modern exhibitions.

The last century was drawing to a close when the Moravian Missionaries settled on the bleak shores of Labrador, and amid "Greenland's icy mountains," were roused from slumber by the affrighted Esquimaux. It was the midnight of November the 12th, 1799; and from thence to the daybreak, fiery particles, thick as hail, crowded the concave of the sky, as though some magazine of combustion in space was discharging its contents on the snow-clad earth. This shower was seen over a wide area of the terrestrial surface, — by the Franciscan monks stationed at the mouth of the Orinoco, by the Capuchin missionary at San Fernando, on the plains of Venezuela; and by the naturalists, Humboldt and Bonpland, then travelling in South America. During four hours, the latter state, there was not a space in the firmament equal in extent to three diameters of the moon, which was not filled every instant with bodies or falling stars. All of them left luminous traces, or phosphorescent bands behind them, which lasted seven or eight seconds. Mr. Ellicott, sailing on the West Indian waters, was another spectator. Cloudy weather interfered with observation in England, but the display was seen by the Hartlepool fishermen at sea, also at Hull, and at Weimar, in Germany.

After the lapse of rather more than thirty-three years, on the 13th of November, 1833, the spectacle was again seen over a large extent of the North American continent; or southward from the Canadian lakes, to the centre of Mexico; but was not visible

in Europe, owing to intercepting clouds. Beautifully serene and clear was the Transatlantic night. The meteors were not only remarkable for their number, brilliance, and incessant play; but some were of considerable magnitude and peculiar form. One of the largest size shot out from the zenith, and remained stationary for some seconds over the falls of Niagara. The wild dash of the waters, in contrast with the storm of fire aloft, formed a scene of unequalled sublimity. In various districts the people were terror-struck, especially the ignorant and excitable blacks in the slave states. Many thought that the day of doom had come at last, and some are reported to have died of fright. "I was suddenly awakened," wrote a South Carolina planter, "by the most distressing cries that ever fell upon my ears. Shrieks of horror, and cries for mercy, I could hear from most of the negroes of three plantations. While earnestly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword, stood at the door. At this moment, I heard the same voice still beseeching me to rise, and saying, 'O my God, the world is on fire!' I then opened the door, and it is difficult to say which excited me most—the awfulness of the scene, or the distressed cries of the negroes. Upwards of one hundred lay prostrate on the ground; some speechless, and some with the bitterest cries; but with their hands raised, imploring God to save the world and them. The scene was truly awful, for never did rain fall much thicker than the meteors fell towards the earth; east, west, north, and south, it was the same." The more exact eye of science on this occasion, noted order in the midst of apparent confusion, for all the meteors might be referred to a common centre of excursion, from which they radiated. This was a point near the star *Gamma*, in the constellation Leo. It remained stationary among the stars during the whole period of observation, or did not accompany the earth in its diurnal rotation eastward, and had, therefore, a position in space beyond terrestrial limits. An observer at Boston estimated the number of the intruders into our atmosphere at 10,000 for every quarter of an hour, making a grand total of 280,000 for the seven hours of the memorable night. No substance of celestial origin seems to have reached the ground; and no sound was with certainty known to have been heard.

Philosophy in this instance has done its duty as the interpreter of nature, examining with care; and with modest caution delivering an opinion, the general correctness of which has recently received the seal of sensible evidence. Be it our part to remember, that a starlet falls not from the sky, any more than a sparrow to the ground, "without your Father." A few conclusions may be stated.

It scarcely admits of a doubt that the solitary shooting-star, and the grand shower are identical phenomena in their nature and cause. Equally clear it is, that in outer space, but comparatively proximate to our mother-earth, nay, verily, intersecting its path, there are myriads of minute outriders; "meteor-planets," "star-lets," or "bits of stars," as they have been styled; probably circulating with planetary velocity in loyal obedience to the sun, but in a direction opposite to that of the earth in its orbit. These

ɜ, of unequal size and density, ap-
o be very irregularly distributed;
a great army; there a detach-
; and, anon a single straggler,
ıel, or scout. Entangled at
in the meshes of the terrestrial
ıphere, they are fused and dissi-
in traversing it, owing to the
ɜe heat evolved by the sudden
ɔowerful compression of the air
quent on their cosmical speed.
ıs been calculated, that a body
ıg through the most rarified air,
e rate of one mile per second,
l extricate heat equal to 30,000°
'ahrenheit; and the meteors
upposed to enter our aërial en-
e, with a velocity of thirty miles
ɔcond. The months of August
Jovember, chiefly the latter, are
ıl periods of special encounter
these specimens of celestial
tecture, concerning which the
and awful hypothesis has been
ɔd, that they are the minor frag-
ɜ of an exploded world like our

Once, also, in the lifetime of a
·ation, or thrice in a century, that
ſter an interval of about thirty-
years, a collision with an innu-
ble company may be expected,
an imposing illumination of the
ɔns as the issue, when wondering
insensibly or consciously, bow
ɛence to the adjuration of a pro-
s voice, "Lift up your eyes on
, and behold who hath created
ı things, that bringeth out their
by number!" There may be
ordinary showers in at least two
ɛcutive years. It has been com-
l, that the average height of these
ts above the surface of the earth is
hly ninety-five miles on becoming
le, and sixty miles at their ex-
ion.

Eleven instances of the maximum recurrence of a shower have been traced out of old records and chronicles, going back to the beginning of the tenth century. Another of the series became due in November last, by the completion of the cycle of thirty-three years since the date of the great North American visitation. Accordingly, those accustomed to take their stand, if not "in some high lonely tower," yet

> "Where they may oft outwatch the Bear,
> With thrice-great Hermes,"

gave public note beforehand of lights aloft, on the night between Tuesday, the 13th, and Wednesday, the 14th of the month; even defining the precise time to be during the hours from midnight until sunrise.

The show foretold by science came, to the delight of tens of thousands, yet quite as much to their surprise; for the apparition was something so unusual in itself, so far beyond the range of ordinary ideas and observation, that though induced by curiosity to trench upon the hours devoted to slumber, it was with a misgiving on the part of many, that after all, disappointment might be grafted on mistake. A sky at times without a cloud, the atmosphere clear, and the moon absent, were favourable circumstances. But the wind blew strong, gusty, and cold, rendering the shelter of a plantation welcome, hard by a grassy mound chosen for a stand-point. By eleven o'clock, the irregular group of stars forming the constellation Leo, was well up from the horizon; and occasionally, from thence to midnight, a few brilliant meteors shot out from that quarter, leaving long, bright trains behind them, the heralds of the coming celestial pyrotechny—the vanguard of

an advancing legion. Beautiful, grand, and gorgeous, are terms equally applicable to the fully developed scene. Wonderful, also, it was in every phase, far too much so to be described. Recording simply an individual impression; the menacing aspect so generally ascribed by Transatlantic witnesses to preceding showers, was wholly wanting. But this might be owing to an advance of knowledge upon the subject. At intervals, the great dome of heaven wore a positively jubilant expression, as though some high festival was celebrated in the courts above, with a thousand torches kindled in honour of it, adding a new lustre to that of the stars of olden-time, the ordinary "street-lamps in the city of God."

Those who missed the spectacle lost one of the rarest sights of nature, for probably it will not be renewed, at least with such magnificence, till the present century is dying out, when most of the late spectators will be in their graves. "I was the more anxious to have a view of it," remarked old Lalande of a transit, "as I shall never see it again." The thought is natural and wholesome, yet not a melancholy one, in view of the anticipations of revealed religion. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Quite as dark with mystery, as it was glorious to behold, was the short-lived meteoric vision. Nor was the scene a vanity. It brought the great truth to mind in all its reality and power, that we cannot, "by searching find out God;" that, far as we may penetrate into the depths of space, there is a barrier over which no energy of ours, mental or physical, will ever be able to carry us; and that if the things that are seen in a thousand points baffle our curiosity, and defy our interrogations, much more unsearchable is He, the "King eternal, immortal, and invisible," whom "no man hath seen at any time," yet who daily and nightly surrounds us with the grandest expressions of His presence. True philosophy, with bended knee, downcast eye, and reverent voice, will never fail to unite with rustic devotion, in the testimony,

"We praise Thee, O God, we acknowledge
Thee to be the Lord;
Heaven and earth are full of the Majesty
of Thy Glory!"

THE MISSIONARY ASPECT OF RITUALISM.

By the Rev. J. Baldwin Brown, B.A.

THE most important aspect of Ritualism to us Nonconformists unquestionably is that which concerns its influence on society at large, and especially on the poor. The leaders of the party aim at and hope for great results in poor and densely populated neighbourhoods; and they profess with singular confidence that they have found the means of attracting the neglected and careless masses to the services of the Church once more. That they are at work in such districts with great earnestness is indisputable; that they may be able for a time to create an impression, which may be

mistaken for a real and lasting success, is more than probable; and it becomes us to consider closely the nature and the springs of that influence which they so boastfully put forth, that we may be able to estimate at their true worth the apparent results which may be secured.

We propose in this paper briefly to illustrate from their own authoritative statements, their conception both of the kind of success which a disciple of the Saviour should aim at in proclaiming the Gospel of the kingdom, and of the kind of influence which the Lord in their judgment came to put forth in the world. We shall have some startling statements to lay before those who have not studied the literature of that so-called "Catholic revival," but they are deliberately and earnestly put forth, not by weak-brained enthusiasts, or half-educated priests, but by English gentlemen of the highest culture, the largest learning, the clearest understanding of the nature and working of their ecclesiastical principles, and, we are bound to add, of the most entire and high-minded self-dedication to the work of establishing them as the dominant Church principles in our Protestant land. Our readers, when they have considered the nature of the influence which these men are seeking to put forth, must judge for themselves of the kind of success which they are likely to achieve.

We do not touch the legal question of the status of Ritualism, with regard to the articles and formularies of the Established Church. Those may be left to settle this question whom it directly concerns. As Nonconformists and as Independents we have but little hope that the law can do much either to establish Ritualism permanently or summarily to put it down. It is a spirit, and not a mere custom; that is, all that is powerful and formidable in it springs out of the conviction of men's minds concerning it, and that conviction can only in our view be dealt with effectually by spiritual methods—that is by the power of the truth and the spiritual life which we can array against it, to convince men of its littleness, hollowness, and baseness, as a mode of Christian influence on men.

To an intelligent Nonconformist it seems well nigh incredible, that in the heart of this nineteenth century, in incomparably the freest country in the world, and among the most educated and accomplished Englishmen—born and nursed, too, in the midst of the stirring liberal movements which have given us Reform, Religious Liberty, and Free Trade—a movement should have originated which aims at the establishment of modes of Christian thought and influence, which in the twelfth century St. Bernard would utterly have scorned. But here it is, rampant in the midst of us; directed by thoughtful and able men, and infecting to a very serious, if not wide extent, all classes of society. And the men who lead the movement mean much by it. They see in it a great instrument of power, and they intend to make it, if they can, a mighty missionary influence in our land. And it is from this point of view that it is best worth our while to study it, that is, to make an honest effort to understand what its promoters mean by it, and what is the kind and the worth of the result which they hope to secure. And it appears to us that very able, scholarly, and high-minded

men are tempted to look hopefully to this Ritualism as a means of influence over the masses, through sheer hopelessness of their being influenced in any higher and nobler way. Intelligent and cultivated Romanists, when they are pressed about the grossness of modern popular Mariolatry, are wont to answer that it appears almost as gross to them as it does to us, and that they take no part in it, but that something of the sort must be supplied to the needs of ignorant and sensual souls. We believe that it is precisely this utter unbelief in the power of "the truth as it is in Jesus" to touch and to rule the masses, which the Ritualists have arrived at here in England at this present day. We seem to trace the same deep distrust of the power of the truth on the one hand, and the power of the people to know and be ruled by the truth on the other, through all the writings of the Ritualistic school. They believe in their hearts that men must be led, tempted, coaxed, captivated, frightened into the way of truth—in fact anything but taught. A teaching which has for its earnest and constant aim the elevation and education of men for self-government and self-guidance in spiritual things, under that higher influence which is open to all of us, they have no sort of belief in. They say that you must establish a personal influence and wield it as a power, to get men under church influence; and then the Church must undertake their tutelage as children, and manage them through life as children, until they pass as children into the school beyond. This is their fundamental idea. Any higher influence than "direction" in the Roman Catholic sense of the word, direction personal and direction ecclesiastical, they have no notion of, and they seem to believe that any dream of a higher influence which others may cherish and seek to realize, is a delusion and a snare. In fact their system is modelled on the belief in the everlasting babyhood of mankind.

We have only to read their books to comprehend the sad words of Christ—"*Nevertheless when the Son of man cometh, will he find faith on the earth?*" Will the very men who stand foremost in his Church, and protest loudly their exclusive right to speak and to rule in His name, have a shadow of belief in the power of His truth to rule men's reason, and the power of His spirit to enter and consecrate their hearts? Will He find His bishops and priests, the men who boast their succession from His hand, forsaking truth as an idle dream of power over spirits, and betaking themselves to the theatre, the club, or the gin palace, to study the art of Christian influence over men?

These are strong words. We should not dare to use them if they were deductions of our own from the arguments which the Ritualists employ. But they themselves explicitly point us to their schools of instruction in the Ritualistic art, and we think it important that our readers should learn, as it were from their own lips, the sources from which they derive their inspiration, and the institutions whose methods they are not ashamed to employ. The stage, the club, and the gin palace we have spoken of as their academies. The following extracts will sustain our words:—

"It may be argued, that good and vigorous preaching will fill the cravings of the imagination, and make

the employment of material *stimuli* superfluous, if not mischievous. But good preaching is amongst the rarest of good things, rarer even than good acting, because it requires a wider range of physical and mental gifts. If very good actors were common, the adventitious aid of scenery and properties would be comparatively unimportant, because the harmonious action of all the persons of the drama would be sufficient to create an illusion, able to rivet the attention of the spectators. But, as the great majority of actors are mere sticks, and even the chief stars are not always shining at their best, managers have constantly been compelled to make gorgeous spectacle their main attraction; and a splendid transformation scene, or a telling stage procession, will draw crowds night after night, even in the absence of any theatrical celebrity. Hence a lesson may be learnt by those who are not too proud to learn from the stage. For it is a maxim in liturgiology, that no public worship is really deserving of its name, unless it be histrionic. Histrionic for three reasons:—First, because it is an attempt to imitate and represent on earth what Christians believe to be going on in heaven. Secondly, because this representation is partly effected by the employment of material symbols, to shadow forth invisible powers. Thirdly, because personal action rather than passive receptivity, is the essence of its character."—*The Church and the World*, p. 37.

We hope that our readers fully appreciate the significance of this passage. It is manifestly in the mind of the writer that the work of the preacher, like the work of the actor, depends wholly for its success on the brilliancy of his intellectual and physical power. The two, in his mind, are plainly correspondent; and as the actor has to reinforce his uncertain and feeble power by the aid of a grand "*spectacle*," so the preacher, in such degenerate ages as these, must submit to the same conditions if he would win success. "*It is not ye that speak, but the spirit of your Father which speaketh in you*," to such a mind can have no meaning whatever, as far, at any rate, as the preaching of the Gospel is concerned; and the words, "*And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and him crucified*," must seem to such an one either a wild outburst of the purest fanaticism, or the record of a time so hopelessly above our own in privilege and power, that any return to its principles and methods of action is a thing of which we may not venture even to dream. But there is worse to come. On the subject of clubs and gin-palaces take the following:—

"Societies like the Odd Fellows and the Foresters find the ordinary routine of business meetings, even though directly beneficial to their members, insufficient to insure cohesion; and consequently elaborate processions, with badges, music, and banners, are found needful appliances for attracting members and keeping them together; and there is reason to believe that their abandonment would lead to the collapse of any such society, which should determine to go in for simplicity."—*The Church and the World*, p. 39.

"And here again, a lesson may be learnt from one of the least pleasant forms of ordinary life. There is no institution so widely and universally popular amongst the London poor as the gin-palace. Given the craving for drink, and it would seem that no additional inducement would be needful to lure customers across the threshold, and to retain them as long as possible on the premises. Yet it is not so. A gin-palace, whose entrance is up a couple of steps from the footway, or whose doors do not swing open readily at a touch, is at a commercial disadvantage when compared with others on the street level and with patent hinges. Nay, more, internal decoration, abundant polished metal and vivid colour, with plenty of bright light, is found to pay, and to induce people to stay on drinking, just because everything is so cheerful and pretty to the eye, and so unlike the squalid discomfort of their own sordid homes. Many landlords have found even all this insufficient, without the additional attraction of music; and the low singing-hall is sure to indicate the most thriving drinking-shops in the worst quarters of the metropolis. If, then, painting, light, and music are found necessary adjuncts in a trade which has already enlisted on its side one of the strongest of human passions, it is the merest besotted folly to reject their assistance, when endeavouring to persuade men to accept and voluntarily seek an article for which they have never learnt to care, even if they are not actively hostile to it—to wit, Religion."—*The Church and the World*, p. 39.

The last passage descends to a depth of baseness—we can call it by *no other term*—which would be simply incredible were it not so explicitly and powerfully set forth. We have no need to waste words in arguing against the writer's ideas. The simple statement of them in the most naked form will, one would imagine, be sufficient to earn for them the reprobation of all earnest Christian hearts, in which the least measure of faith survives in that Gospel, the *preaching* of which is the power of God and the wisdom of God to the salvation of mankind.

The argument is simply this. Men like gin and dislike religion. If then they need to have the lust of the eye gratified, in order that they may be drawn to gin which they do love, how much more must the same lust of the eye need to be satisfied when they have to be drawn to religion, which they do not. Of a Spirit who is "drawing" them to religion and away from lust, this writer seems to have heard nothing. In One above who has promised to be with his preachers "to the end of the world," he seems to have not the faintest trust. It is very terrible, this blank, dreary, deadly unbelief; it prepares us for the passage in which he sums up his ideas as to the strongest means of Christian influence on men, and with which we close this brief exposition "of the missionary aspect of Ritualism."

"Any one who chooses to bring the whole Ritual question to a simple test, may do so effectually thus:—Take two Street-Arabs, perfectly ignorant of Christianity. Read to one of them the Gospel narrative of the Passion, and comment upon it as plainly as may be. Show the other a crucifix, and tell him simply what it means. Question each a week afterwards, and see which has the clearer notions

about the history of Calvary."..*The Church and the World*, p. 50.

Verily again, as in old time, "*a wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?*"

CHRISTIAN WORK AMONGST THE GIPSIES.

THE enclosure of lands and the laws against vagrants have, of late years, considerably diminished the number of gipsies connected with the metropolis, but the City Mission still finds more than sufficient to occupy the labours of a devoted agent amongst them, than whom no heathen population more requires missionary efforts. The late Charles Hyatt, when secretary to the Home Missionary Society, said, "I hope to my dying day, I shall feel a lively interest in anything likely to promote the welfare of 18,000 human beings in this highly favoured country, as destitute of moral and religious advantages as was Africa thirty years past. But I am sorry that few seem to care for their state. I shall never forget an important remark of the late Legh Richmond: 'Ah sir!' said he, 'the scene of distress you describe is too near home. If you could prove to British Christians that 18,000 beings were in the state you represent the gipsies in, at the most distant part of the globe, you would soon find funds and missionaries enough to send them the word of eternal life.'"

Since these words were written, however, something has at least been done towards the evangelising of these dwellers in tents. Their condition still is deplorable enough, but it is not what it was in 1827, when Rowland Hill styled them an idle, worthless set of wanderers, a reproach to the police of the country, and who, before any effectual means can be provided for their religious improvement, ought first to be brought under the cognizance of the civil magistrate!

In Rudall's "Life of the Rev. James Crabb," of Southampton, we have a very interesting sketch of what may perhaps be called the origin of all the evangelistic efforts that have been made on behalf of this wandering race. During the Winchester assizes of 1827, Mr. Crabb, on a small matter of business, went into the Criminal Court. As he entered, the judge was, according to the Draconic code of that day, passing sentence of death on two criminals; to one of whom he held out the hope of mercy; but to the other of whom, a poor gipsy who was convicted of horse stealing, he said no hope could be given. The young man, for he was but a youth, immediately fell on his knees, and, with uplifted hands and eyes, apparently unconscious of any person being present but the judge and himself, addressed him as follows:—Oh! my Lord, save my life!" The judge replied, "No: you can have no mercy in this world; I and my brother judges have come to the determination to execute horse stealers, especially gipsies, because of the increase of the crime." The suppliant, still on his knees, entreated—"Do, my Lord Judge, save my life! do, for God's sake, for my wife's sake, for my baby's sake." "No," replied the judge, "I cannot: you should have thought of your wife and child before." He then ordered him to be taken away, and he was literally dragged from his earthly judge.

Mr. Crabb, on leaving the court, found on the outside seated upon the ground an old woman, and a very young one, the wife of the condemned criminal. There were two children with them—

the eldest three years, and the other an infant, fourteen days old, which the old woman was holding in her arms, whilst she endeavoured to comfort its weeping mother. The scene he had witnessed in court made a deep impression on Mr. Crabb's mind, and, having read Hoyland's "Survey of the Gipsies," he felt an earnest desire to make some attempt to promote the spiritual improvement of these unhappy beings. Although he felt the difficulties of their case to be well nigh insurmountable, he was not disposed to view it as altogether hopeless.

A few weeks after he was at Winchester, he met the old woman whom he had seen there, and invited her and her daughter-in-law (the widow of the condemned gipsy, who had in the exterval been executed), to call at his house, which they accordingly did; and the result of this visit was that Mr. Crabb obtained two of the old woman's grand-children for the purpose of instruction. These he placed in the infant school, where they were brought under discipline and taught to read. Other children were secured, and the efforts to instruct them proving successful Mr. Crabb began to devise some plan by which, under the Divine blessing, these outcasts of the human family, for whose souls no man seemed to care, might be effectually and permanently benefited.

After various plans had been devised, only to meet with as many discouragements, it was ascertained that a number of gipsies were in the habit of encamping on Shirley Common and other places near Southampton. A man of Christian character, well acquainted with their habits, and capable of imparting instruction to infants and adults, was sent to visit their encampment, and the result was that, in about a year and a half, twenty adults and children had been brought under religious instruction. Work of a suitable kind was found for six women in Southampton, and four boys were apprenticed to different trades.

Such was the commencement of the work amongst the gipsies. By Mr. Crabb's energy money was obtained for carrying it on, and many persons were induced to give it their support. In six years' time, from a report published, it appeared that forty-six gipsies had been brought out of their vagrant and predatory habits of life, to a settled state of domiciliation; and it was then suggested that if committees were formed in other towns and places throughout the kingdom, and a suitable person employed by each committee to visit the gipsy tents and give them instruction, much good might be reasonably expected.

The suggestion was not acted upon with the enthusiasm it deserved, but the Southampton friends did not relax in their energies. We cannot follow the very interesting history of the movement, but must advance to 1857, at which date the London City Mission was asked by the "Institution for the Evangelization of the Gipsies," as commenced by the late Rev. J. Crabb, of Southampton, to appoint a missionary. The entire support of the missionary is guaranteed by that Institution, as well as his travelling expenses to the various suburbs of the metropolis: and it also educates a limited number of gipsy children recommended by the missionary.

We have before us the reports of the Institution for several years, those for 1858-9 being specially interesting. In the first of these we have a picture of the homes of the gipsies. Those that occupy houses, either permanently or only during the winter, generally select the very lowest neighbourhoods for their abode—often amongst thieves and pickpockets, under wretched roofs, in crowded courts or lanes, where distress and want conceal themselves from the sunlight, and where sorrow languishes in garrets—neglected places,

the very contrast of the country residence. In a small room four families will be found cooped up with no bed but straw, shavings, or old rags, with no chairs or tables in some cases, and in others an old table and a broken seat or two. Many, however, still keep to the vans and tents, and these may be seen by the road-side, in lanes, fields and woods, or on a small patch of land, for which they pay a small rent. These portable habitations of theirs comprise bed room, dressing room, kitchen, washhouse, and workshop. Their work is chiefly confined to basket making, caning chair-seats, skewer, mat, and peg-making.

In regard to the ignorance of the gipsy tribe it is stated that out of 462 persons, composing 102 families, only twelve were able to read. Many of them have no religious knowledge at all. Speaking to a lad about fifteen years of age, the missionary said that when he asked him concerning his soul the boy turned upon him a pair of penetrating eyes, and said, 'A soul, what's that?"—"Did you never hear of the soul, which we all have in our bodies?" "No, Sir." "What becomes of you when you die?" "I goes under the ground," he replied, pointing at the same time to the earth. "Did you ever hear of heaven or hell?" "No!" "Did you ever hear of Jesus Christ?" "No!" Speaking to a "fortune-teller," the missionary said she had no idea that there was a hereafter. When he spoke to her about prayer, she said she had never prayed in her life, and she did not know any prayer. The Lord's Prayer she did not remember to have heard of. She also said she never entered a place of worship that she knew of till she was seventeen years of age, and not many times since then.

Amongst the vices of the gipsy race, gambling, drunkenness, and Sabbath-breaking, hold prominent place; by gambling many of them come to ruin. One gipsy lost £75 in one day at Epsom races, and several times he had come home without either van or clothes, having lost all through gambling. Intemperance prevails to a frightful extent not only among the men but the women. Some have been known to spend as much as £3 per week in drink; one man declared that for five years he paid regularly £1 per week for his beer score. The results of this intemperance are seen in the frequent fights and brawls amongst them, the wives encouraging the husbands and the parents their children in this savage work.

It will be readily admitted from the above, that the evangelization of the gipsies presents a wide field of usefulness to the Christian missionary, and it is very gratifying to know that much good continues to be effected amongst them. Perhaps with no class of men does the Gospel work a more striking outward as well as inward change than with these wanderers. In their gipsy life they have, as we have seen, a few light employments which the more industriously inclined follow; but there can scarcely be found a gipsy tailor, carpenter, or stonemason; scarcely any of them can be found following any trade which would tend to locate them. Numbers of them may be seen day after day spending their time in idleness, lounging in their tents or in the neighbourhood of public houses; the children, capless and shoeless, covered with rags, beg charity of every passer by, which, if bestowed, only goes to feed the sloth and vice of their parents. The employments in which they take most delight are donkey-racing, gambling, and fiddling at races, fairs, and low public houses.

Now the first thing which the Gospel does with such people is to give them a new and civilized daily life. When they become Christians they cease to be gipsies. The fortune-teller, who has made great gains by her art, betakes herself to the honest wash-tub, or any

humble employment she can obtain. The gambling gipsy forsakes the race, the fair, the song, and fiddling at the low public house, and becomes an agricultural labourer or stableman if he can, but settles down to some fixed employment or other, however humble. They are also very desirous of acquiring a "little learning," and one powerful hold that the missionary has upon them is to be found in this anxiety of theirs to learn to read and write. Even those who think such matters beyond them, considering the time of life at which they have arrived, are glad to make an amanuensis of the missionary, and he generally goes amongst them provided with pens, ink, and paper, to conduct their correspondence. This, too, has proved very serviceable to him in his work, in giving him the opportunity, especially in times of trouble or death, of speaking appropriate words to those to whom he is rendering service.

A few cases may now be given illustrative of what the Gospel has done spiritually with these poor wanderers, to whom good Rowland Hill would have sent in the first instance not a missionary but a policeman.

In the "Missing Link" magazine, a writer gives an interesting description of a gipsy tea party, when sixty men and women, their black eyes sparkling with a brilliancy peculiarly their own, surrounded a well-spread table. Their much loved city missionary, Mr. Burns, was present, together with other Christian friends who had come to spake a kind word to these dwellers in tents. Several of the women possessed no small share of beauty; and all had sought, by their neat appearance, to do honour to the kind entertainers who were waiting upon them. Baby gipsies were present, and men, and lads, and wild rough boys were there too, enjoying such a tea as some of them had never seen before, with their skins brown as the earth, and their thick, black, matted hair, which had never known brush or comb. They sang the grace and all went on happily, until a lady, rather injudiciously, struck a wrong chord by descanting upon the *lies* the gipsies told when fortune telling. The word was strong, and a bright little gipsy in a scarlet cloak fired up in a rage, and said, "Many told lies and fortunes also besides gipsies, and she was not coming there to be told she was a liar." This brought the lady's address to a conclusion, but Mr. Burns, by a few kind words, put all right again. Soon after this a young gentleman accused one of the matted-hair boys of stealing his pocket-handkerchief, which caused a tremendous burst of indignation. One handsome old gipsy, with her black bonnet and scarlet roses inside, and feather outside, scolded very much; and all desired the boy to give himself up to be stripped and searched immediately, and thus prove that they were an honest people, and the lad an honour to his parents. Oil was again poured upon the troubled waters, and the rest of the evening was peaceful and joyful. The tea being finished, suitable addresses were delivered, some of the gipsies themselves speaking out of a full and grateful heart. A fine old gipsy woman, with a beaming happy countenance, rose and asked permission to tell her dear friends what the Lord had done for her soul. "Since I have been a widow," she said, "I have brought up nine children, but oh! what mercy God has shown to me. In His infinite love He brought me to Jesus, and Jesus, the blessed Jesus, has brought me into His fold. He has made me, as you see, friends, a happy woman. I cannot read the Bible, but I love to hear it and follow what it tells me, and you know what a sinner I used to be. Ah! Selina (speaking to a woman across the table) you know how we used to go on sinning together, telling fortunes and telling lies, as the lady said, but I would not do it now,

Selina. Oh! give it up and join me. Come to Jesus just now, just as you are, every one of you. Have you looked to Him? Have you asked Him to forgive you? "Just as I am" I go to God on my knees night and morning, and I long to speak a word for Jesus. I know you have never heard a gipsy woman speak like this before. O, friends, seek Him! seek Him! There are but two paths, one leads to heaven, the other down to hell; for Christ's sake turn to the Lord; oh, for Christ's sake, turn now." This poor woman had such evident love in her heart for her people, such a touching manner, and clear, fine voice, that she riveted all ears and eyes, and reminded one of the woman of Samaria: "Come, see a man who told me all things that ever I did; is not this the Christ!"

This interesting gathering of gipsies from the distant outskirts of London, and chiefly by the influence of the missionary who had laboured amongst them, may in itself be no insignificant proof that his labour has not been in vain. Those whom he had been instrumental in leading to the Saviour had become his fellow-helpers in the Gospel, and, as in the instance just given, were anxious that others should experience the same blessings they themselves enjoyed. The missionary states it as his conviction that the increase of building of late years in the metropolis has had, in some respects, a favourable effect on the gipsies. The usual haunts of the gipsies being encroached upon, until in some parts there is no room left for them, they are driven into lodgings of some kind, generally the cheapest rooms they can get. At first the change from their tent life was a great trial to them, but gradually they are becoming used to it, even if they are far from being reconciled to it. In their lodgings they are regularly visited by the missionary, whom they receive very kindly, and if he is longer than usual in making his rounds they express regret.

From an unpublished journal of a missionary, made in 1864, a few additional cases of usefulness may be gathered. An interesting part of his work consisted in reading to the gipsies, either the Scriptures or the religious tract presented to them. This was indeed necessary in many cases, seeing that the people could not themselves read. In the narrative portions of Holy Writ they were especially interested, and on one occasion when the history of Joseph was read a gipsy woman exclaimed, "I could sit and listen to you a whole day; in all England's land there is not a man fonder of hearing reading than I am." To read the tract to them before giving it them greatly pleases them, and in many instances this has been the means of good. They are particularly interested in tracts addressed to gipsies, the one entitled "The dying gipsy" being a great favourite. On one occasion after the missionary had read a page of this tract to a gipsy, the man interrupted the reading with the exclamation, "That was my grandfather, sir!" He then confirmed every word of the tract, saying, "It is quite true." Upon another occasion after reading the tract, "A Few Kind Words to a Gipsy," the listener said, "That's true, every word of it. I have been guilty of everything it says; there is not a sin mentioned there but I have committed." The missionary endeavoured to strengthen the feelings of penitence which he saw working in the poor gipsy's mind, and his efforts were gratefully received. Once, upon visiting a camp on Hackney Downs, he met with some opposition, four strong gipsies rudely repelling all his advances, one of them, especially, turning everything he said into ridicule. He persevered, however, and commenced reading the tract, "A thousand years for every moment;" presently they

listened, and as he proceeded they offered no further interruption. When he had concluded, the man who had offered the greatest opposition asked him to accompany him to his tent. Upon the missionary complying, the gipsy began to tell him of the wicked life he had been leading, and asked if there was any way by which he could become better. The missionary unfolded to him the Gospel, and encouraged him to pray for a new heart; then they separated, perhaps never to meet again.

To give up "fortune-telling," as we have said, is one of the first fruits of a better state of mind in the gipsies who have come under the missionary's influence. One woman, even after her mind had been enlightened, continued addicted to this art; but, as might have been supposed, remained very unhappy. The missionary gave her solemn and faithful counsel, but it was not until she stood by the death-bed of her mother that she took a decisive step and abandoned the sin altogether. She was not without her temptations; for, young ladies would call upon her and plead with her for hours to have their fortunes told. The gipsy woman however continued firm to her resolve, notwithstanding threats and promises, and the missionary reports with joy that both this woman and her husband may be reckoned among the fruits of his labours. This "fortune-telling" seems to be greatly encouraged by ladies, for another missionary reports as follows: "Mrs. — during my visit, told me of the temptations she had from ladies to go back to her sin of fortune-telling, but she had answered them that she would die in the workhouse before she would go back to serve the devil, or to please them. They offered, she said, to support her and her family if she would but tell them their fortunes, and nobody's else. But no! 'she would not falsify her word.' They then said, 'If the queen was to come, would you not?' She replied; 'No!' 'But the queen could compel you. This roused her indignation, and opening the door she said, 'Good bye, ladies, I hope I shan't see you no more.' So they departed and have not troubled her since."

The next time the missionary visited this converted woman she asked him to write a letter for her to her son in India, and first of all, she said, "Tell him, that two years ago I left off my sinful mode of getting a livelihood, and turned over a new leaf, and that, ever since, I have been a much happier woman. My trust is in Jesus, who died in my place, and bore the punishment of my sins." Several leaflets by Dr. Marsh and a prayer were enclosed with this epistle, and the missionary engaged in prayer with the woman and her husband for the Divine blessing to accompany it to its destination.

From the unpublished journal a concluding case may be given, premising that, at the time, the matters alluded to created quite a sensation in the public press. Upon visiting a gipsy family in the suburbs of London, the missionary found the wife in great distress of mind. After some conversation, she said, "I want to tell you something which very few know, I am a sister of the unhappy man who killed his wife last summer through jealousy. Oh! sir, it has been such a trouble to me. Do you think the Lord could forgive him for such a crime as that? He died in the asylum, but he was very penitent, constantly praying, 'O Lamb of God that takest away the sin of the world—' you know it, Sir—I hope the Lord had mercy on him." The missionary endeavoured to comfort her by directing her to Him who is able to save to the uttermost, and she was very grateful for his visit.

Shortly after this a gipsy was killed in a fight with one of his tribe, and the missionary went to North Woolwich, where there was a large encampment of the friends both of the deceased and the man-slayer. He found them all very sorrowful at what had occurred.

One and another lamented his absence at the time of the fray:—"We always had some one to visit us when there was a death amongst us, but this time there was no one to preach to us or to give us any comfort." He read portions of the Word of God to them, and endeavoured to speak words appropriate to the circumstances in which he found them. In the evening, he conducted an open air service in the midst of their tents, when a large number of gipsies were present. They listened with the greatest attention to an address founded upon the words:—"Godliness is profitable for all things, having the promise of the life that now is and of that which is to come." At the conclusion of the service, some of them accompanied the speaker to the mission-room to another meeting. One gipsy thanked him, all the way, for taking the trouble to teach them. "We want it," he said, "bad enough here; there are bad goings on amongst us." Several young persons attended the second service, and it is hoped a good impression was made.

About a week after this, the missionary visited the camp at North Woolwich again for the purpose of seeing the man who had killed his companion, and who was out on bail. The unhappy man was very penitent, and a solemn prayer-meeting was held in his tent with five or six other gipsies. They all knelt down in prayer and appeared quite in earnest. The missionary, in the course of the day, had many encouraging interviews with members of the tribe, and he concludes the record of the day's proceedings by expressing the hope that the unhappy quarrel would be overruled for good. All appeared more anxious to listen than they had formerly been.

From such selections from the journals of those who have worked for years amongst these wanderers, it must be evident, we think, that much has already been done in the social and spiritual improvement of a race of people whose ignorance, unsettled habits, and general lawlessness, had seemed to place them beyond the pale of Christian effort. May what has been done be only the promise of yet greater things, and a class of people very powerful for mischief still wherever they are found, be made good citizens by being made good Christians!

THE DISCOVERY OF THE SINAITIC MANUSCRIPT.

From the Narrative by Constantine Tischendorf.*

THE literary treasures which I have sought to explore have been drawn in most cases from the convents of the East, where, for ages, the pens of industrious monks have copied the sacred writings, and collected manuscripts of all kinds. It therefore occurred to me whether it was not probable that in some recess of Greek or Coptic, Syrian or Armenian monasteries, there might be some precious manuscripts slumbering for ages in dust and darkness? And would not every sheet of parchment so found, covered with writings of the fifth, sixth, and seventh centuries, be a kind of literary treasure, and a

* "When were our Gospels Written? An Argument, by Constantine Tischendorf. With a Narrative of the Discovery of the Sinaitic Manuscript." Published by the Religious Tract Society. Our space will not allow us to quote the history of Tischendorf's earlier studies and labours in the same great cause.

valuable addition to our Christian literature?

These considerations have, ever since the year 1842, fired me with a strong desire to visit the East. I had just completed at the time a work which had been very favourably received in Europe, and for which I had received marks of approval from several learned bodies, and even from crowned heads.

The work I advert to was this. There lay in one of the libraries of Paris one of the most important manuscripts then known of the Greek text. This parchment manuscript, the writing of which, of the date of the fifth century, had been retouched and renewed in the seventh, and again in the ninth century, had, in the twelfth century, been submitted to a twofold process. It had been washed and pumiced, to write on it the treatises of an old father of the Church of the name of Ephrem. Five centuries later, a Swiss theologian of the name of Wetstein, had attempted to decipher a few traces of the original manuscript; and, later still, another theologian, Griesbach of Jena, came to try his skill on it, although the librarian assured him that it was impossible for mortal eye to rediscover a trace of a writing which had perished for six centuries. In spite of these unsuccessful attempts, the French Government had recourse to powerful chemical re-agents to bring out the effaced characters. But a Leipzig theologian, who was then at Paris, was so unsuccessful in this new attempt, that he asserted that it was impossible to produce an edition of this text, as the manuscript was quite illegible. It was after all these attempts that I began, in 1841-2, to try my skill at the manuscript, and had the good fortune to decipher it completely, and even to distinguish between the dates of the different writers who had been engaged on the manuscript.

This success, which procured for me several marks of recognition and support, encouraged me to proceed. I conceived it to be my duty to complete an undertaking which had hitherto been treated as chimerical. The Saxon Government came forward to support me. The king, Frederick Augustus II., and his distinguished brother, John, sent me marks of their approval; and several eminent patrons of learning at Frankfort, Geneva, Rome, and Breslau, generously offered to interest themselves in my attempt.

I here pass over in silence the interesting details of my travels—my audience with the Pope, Gregory XVI., in May, 1843—my intercourse with Cardinal Mezzofanti, that surprising and celebrated linguist—and I come to the result of my journey to the East. It was in April, 1844, that I embarked at Leghorn for Egypt. The desire which I felt to discover some precious remains of any manuscripts, more especially Biblical, of a date which would carry us back to the early times of Christianity, was realised beyond my expectations. It was at the foot of Mount Sinai, in the Convent of St. Catherine, that I discovered the pearl of all my researches. In visiting the library of the monastery, in the month of May, 1844, I perceived in the middle of the great hall a large and wide basket full of old parchments, and the librarian, who was a man of information, told me that two heaps of papers like these, mouldered by time, had been

already committed to the flames. What was my surprise to find amid this heap of papers a considerable number of sheets of a copy of the Old Testament in Greek, which seemed to me to be one of the most ancient that I had ever seen. The authorities of the convent allowed me to possess myself of a third of these parchments, or about forty-five sheets, all the more readily as they were destined for the fire. But I could not get them to yield up possession of the remainder. The too lively satisfaction which I had displayed had aroused their suspicions as to the value of this manuscript. I transcribed a page of the text of Isaiah and Jeremiah, and enjoined on the monks to take religious care of all such remains which might fall in their way.

On my return to Saxony, there were men of learning who at once appreciated the value of the treasure which I brought back with me. I did not divulge the name of the place where I had found it, in the hopes of returning and recovering the rest of the manuscript. I handed up to the Saxon Government my rich collection of Oriental manuscripts in return for the payment of all my travelling expenses. I deposited in the library of the University of Leipzig, in the shape of a collection which bears my name, fifty manuscripts, some of which are very rare and interesting. I did the same with the Sinaitic fragments, to which I gave the name of Codex Frederick Augustus, in acknowledgment of the patronage given to me by the King of Saxony; and I published them in Saxony in a sumptuous edition, in which each letter and stroke was exactly reproduced by the aid of lithography.

But these home labours upon the manuscripts which I had already safely garnered, did not allow me to forget the distant treasure which I had discovered. I made use of an influential friend, who then resided at the court of the Viceroy of Egypt, to carry on negotiations for procuring the rest of the manuscript. But his attempts were, unfortunately, not successful. "The monks of the convent," he wrote to me to say, "have, since your departure, learned the value of these sheets of parchment, and will not part with them at any price."

I resolved, therefore, to return to the East to copy this priceless manuscript. Having set out from Leipzig in January, 1853, I embarked at Trieste for Egypt, and in the month of February I stood, for the second time, in the Convent of Sinai. This second journey was more successful even than the first, from the discoveries that I made of rare Biblical manuscripts; but I was not able to discover any further traces of the treasure of 1844. I forget: I found in a roll of papers a little fragment which, written over on both sides, contained eleven short lines of the first book of Moses, which convinced me that the manuscript originally contained the entire Old Testament, but that the greater part had been long since destroyed.

On my return, I reproduced in the first volume of a collection of ancient Christian documents the page of the Sinaitic manuscript which I had transcribed in 1844, without divulging the secret of where I had found it. I confined myself to the statement that I claimed the distinction of having discovered other documents—no matter whether published in Berlin

or Oxford—as I assumed that some learned travellers who had visited the convent after me had managed to carry them off.

The question now arose how to turn to use these discoveries. Not to mention a second journey which I made to Paris in 1849, I went through Germany, Switzerland, and England, devoting several years of unceasing labour to a seventh edition of my New Testament. But I felt myself more and more urged to recommence my researches in the East. Several motives, and more especially the deep reverence of all Eastern monasteries for the Emperor of Russia, led me, in the autumn of 1856, to submit to the Russian Government a plan of a journey for making systematic researches in the East. This proposal only aroused a jealous and fanatical opposition in St. Petersburg. People were astonished that a foreigner and a Protestant should presume to ask the support of the Emperor of the Greek and orthodox Church for a mission to the East. But the good cause triumphed. The interest which my proposal excited, even within the imperial circle, inclined the Emperor in my favour. It obtained his approval in the month of September, 1858, and the funds which I asked for were placed at my disposal. Three months subsequently my seventh edition of the New Testament, which had cost me three years of incessant labour, appeared, and in the commencement of January, 1859, I again set sail for the East.

I cannot here refrain from mentioning the peculiar satisfaction I had experienced a little before this. A learned Englishman, one of my friends, had been sent into the East by his Government to discover and purchase old Greek manuscripts, and spared no cost in obtaining them. I had cause to fear, especially for my pearl of the Convent of St. Catherine; but I heard that he had not succeeded in acquiring anything, and had not even gone as far as Sinai; "for," as he said in his official report, "after the visit of such an antiquarian and critic as Dr. Tischendorf, I could not expect any success." I saw by this how well advised I had been to reveal to no one my secret of 1844.

By the end of the month of January I had reached the Convent of Mount Sinai. The mission with which I was intrusted entitled me to expect every consideration and attention. The prior, on saluting me, expressed a wish that I might succeed in discovering fresh supports for the truth. His kind expression of goodwill was verified even beyond his expectations.

After having devoted a few days in turning over the manuscripts of the convent, not without alighting here and there on some precious parchment or other, I told my Bedouins, on the 4th of February, to hold themselves in readiness to set out with their dromedaries for Cairo on the 7th, when an entirely fortuitous circumstance carried me at once to the goal of all my desires. On the afternoon of this day, I was taking a walk with the steward of the convent in the neighbourhood, and as we returned, towards sunset, he begged me to take some refreshment with him in his cell. Scarcely had he entered the room, when, resuming our former subject of conversation, he said, "And I, too, have read a Septuagint, *i.e.*, a copy of the Greek translation

made by the Seventy;" and so saying, he took down from the corner of the room a bulky kind of volume wrapped up in a red cloth, and laid it before me. I unrolled the cover, and discovered, to my great surprise, not only those very fragments which, fifteen years before, I had taken out of the basket, but also other parts of the Old Testament, the New Testament complete, and, in addition, the Epistle of Barnabas and a part of the Pastor of Hermas. Full of joy, which this time I had the self-command to conceal from the steward and the rest of the community, I asked, as if in a careless way, for permission to take the manuscript into my sleeping chamber, to look over it more at leisure. There, by myself, I could give way to the transport of joy which I felt. I knew that I held in my hand the most precious Biblical treasure in existence—a document whose age and importance exceeded that of all the manuscripts which I had ever examined during twenty years' study of the subject. I cannot now, I confess, recall all the emotions which I felt in that exciting moment with such a diamond in my possession. Though my lamp was dim and the night cold, I sat down at once to transcribe the Epistle of Barnabas. For two centuries search has been made in vain for the original Greek of the first part of this Epistle, which has been only known through a very faulty Latin translation. And yet this letter, from the end of the second down to the beginning of the fourth century, had an extensive authority, since many Christians assigned to it and to the Pastor of Hermas a place side by side with the inspired writings of the New Testament. This was the very reason why these two writings were both thus bound up with the Sinaitic Bible, the transcription of which is to be referred to the first half of the fourth century and about the time of the first Christian emperor.

Early on the 5th of February, I called upon the steward. I asked permission to take the manuscript with me to Cairo, to have it there transcribed from cover to cover; but the prior had set out only two days before also for Cairo, on his way to Constantinople, to attend at the election of a new archbishop, and one of the monks would not give his consent to my request. What was then to be done? My plans were quickly decided. On the 7th, at sunrise, I took a hasty farewell of the monks, in hopes of reaching Cairo in time to get the prior's consent. Every mark of attention was shown me on setting out. The Russian flag was hoisted from the convent walls, while the hill sides rang with the echoes of a parting salute, and the most distinguished members of the order escorted me on my way as far as the plain.

The following Sunday I reached Cairo, where I was received with the same marks of good-will. The prior, who had not yet set out, at once gave his consent to my request, and also gave instructions to a Bedouin to go and fetch the manuscript with all speed. Mounted on his camel, in nine days he went from Cairo to Sinai and back; and on the 24th of February the priceless treasure was again in my hands. The time was now come at once boldly and without delay to set to work to a task of transcribing no less than a hundred and ten thousand lines, of which a great number were difficult to read, either

on account of later corrections or through the ink having faded, and that in a climate where the thermometer during March, April, and May, is never below 77° of Fahrenheit in the shade. No one can say what this cost me in fatigue and exhaustion.

The relation in which I stood to the monastery gave me the opportunity of suggesting to the monks the thought of presenting the original to the Emperor of Russia, as the natural protector of the Greek orthodox faith. The proposal was favourably entertained; but an unexpected obstacle arose to prevent its being acted upon. The new archbishop, unanimously elected during Easter week, and whose right it was to give a final decision in such matters, was not yet consecrated, or his nomination even accepted by the Sublime Porte. And while they were waiting for this double solemnity, the Patriarch of Jerusalem protested so vigorously against the election that a three months' delay must intervene before the election could be ratified and the new archbishop installed. Seeing this, I resolved to set out for Jaffa and Jerusalem.

Just at this time, the Grand Duke Constantine of Russia, who had taken the deepest interest in my labours, arrived at Jaffa. I accompanied him to Jerusalem. I visited the ancient libraries of the holy city, that of the monastery of Saint Saba, on the shores of the Dead Sea, and then those of Beyrout, Ladikia, Smyrna, and Patmos. These fresh researches were attended with the most happy results. At the time desired I returned to Cairo; but here, instead of success, only met with a fresh disappointment. The Patriarch of Jerusalem still kept up his opposition, and, as he carried it to the most extreme lengths, the five representatives of the convent had to remain at Constantinople, where they sought in vain for an interview with the Sultan to press their rights. Under these circumstances, the monks of Mount Sinai, although willing to do so, were unable to carry out my suggestion.

In this embarrassing state of affairs, the archbishop and his friends entreated me to use my influence on behalf of the convent. I therefore set out at once for Constantinople, with a view of there supporting the case of the five representatives. The Prince Lobanow, Russian ambassador to Turkey, received me with the greatest goodwill, and as he offered me hospitality in his country house, on the shores of the Bosphorus, I was able the better to attend to the negotiations which had brought me there. But our irreconcileable enemy, the influential and obstinate Patriarch of Jerusalem, still had the upper hand. The archbishop was then advised to appeal himself in person to the patriarchs, archbishops, and bishops; and this plan succeeded, for, before the end of the year, the right of the convent was recognised, and we gained our cause. I myself brought back the news of our success to Cairo, and with it I also brought my own special request, backed with the support of Prince Lobanow.

On the 27th of September I returned to Cairo. The monks and archbishop then warmly expressed their thanks for my zealous efforts in their cause, and the following day I received from them, under the form of a loan, the Sinaitic Bible, to carry it to St. Petersburg, and there to

have it copied as accurately as possible.

I set out for Egypt early in October, and on the 19th of November I presented to their Imperial Majesties, in the Winter Palace at Tsarkoe-Selo, my rich collection of old Greek, Syriac, Coptic, Arabic, and other manuscripts, in the middle of which the Sinaitic Bible shone like a crown. I then took the opportunity of submitting to the Emperor Alexander II. a proposal of making an edition of this Bible worthy of the work and of the Emperor himself, and which should be regarded as one of the greatest undertakings in critical and Biblical study.

I did not feel free to accept the brilliant offers that were made to me to settle finally, or even for a few years, in the Russian capital. It was at Leipzig, therefore, at the end of three years, and after three journeys to St. Petersburg, that I was able to carry to completion the laborious task of producing a fac-simile copy of this codex in four folio volumes.

In the month of October, 1862, I repaired to St. Petersburg to present this edition to their Majesties. The Emperor, who had liberally provided for the cost, and who approved the proposal of this superb manuscript appearing on the celebration of the Millenary Jubilee of the Russian monarchy, has distributed impressions of it throughout the Christian world, which, without distinction of creed, have expressed their recognition of its value. Even the Pope, in an autograph letter, has sent to the editor his congratulations and admiration. It is only a few months ago that the two most celebrated Universities of England, Cambridge and Oxford, desired to show me honour by conferring on me the highest academic degree. "I would rather," said an old man—himself of the highest distinction for learning—"I would rather have discovered this Sinaitic manuscript than the Koh-i-Noor of the Queen of England."

But that which I think more highly of than all these flattering distinctions is the conviction that Providence has given to our age, in which attacks on Christianity are so common, the Sinaitic Bible, to be to us a full and clear light as to what is the Word written by God, and to assist us in defending the truth by establishing its authentic form.

THE VALUE OF THE BIBLE.

This holy book I'd rather own,
  Than all the gold and gems
That e'er in monarch's coffers shone,
  Than all their diadems.
Nay, were the seas one chrysolite,
  The earth one golden ball,
And diamonds all the stars of night,
  This book is worth them all.
For here a blessed balm appears
  To heal the deepest woe;
And those who read this book in tears,
  Their tears shall cease to flow.

HOW SAMUEL WESLEY AND SUSANNA ANNESLEY FORSOOK DISSENT.

From "Essays on the Times," by Dr. Rigg.

[It is well known that the *maternal* ancestors of John and Charles Wesley were Nonconformists. It is not so commonly known that their *paternal* ancestors were likewise. Their great-grandfather, Bartholomew Westley (for so the name was spelt) was a Puritan clergyman. His son John was a co-temporary of John Howe at Oxford, was an "unbending Independent," and suffered much for his Nonconformity. This John died before his father, and left a widow (who survived him forty years) and two sons, Samuel and Matthew. How Samuel, afterwards the rector of Epworth, and the father of the founders of Methodism, forsook the faith of his fathers, is narrated in the following extract from an essay on "The Puritan Ancestors and High-Church Parents of the Wesleys." The writer is an eminent Wesleyan, and his narrative will be found very free from any leanings towards Dissent.]—EDITOR.

Samuel Westley, according to the decisive evidence of the parish register, was born at Winterborn Whitchurch, on December 17th, 1662. When his father died (in 1678), he was a pupil at the Dorchester Free School, and "nearly ready for the university." Some friends of his family sent him, thereupon, to London, to be entered at one of the Nonconformist private academies as a candidate for the ministry among the Nonconformists. Reaching town in March, 1678, he found that the divine under whose care he was to have been placed had recently died. For a time he went to a grammar school, probably as an assistant, where he had the prospect, if he thought fit, of proceeding to the university. The Nonconformists, however, seem to have been anxious, as well they might be, to secure for their ministry the scion of such a stock; and offered a provision of thirty pounds a year, if he would go to Stepney Academy, at that time under the care of the Rev. Edward Veal. To Stepney he went accordingly.

In London he would have the entry, as the son and grandson of distinguished confessors, and for the sake of his mother's kindred no less than his father's, into the best Nonformist circles, including, as among the most distinguished families, that of Dr. Annesley. Here, too, he heard such men as Charnock preach, and once heard Bunyan. His mind must have been greatly quickened, his powers highly stimulated. Academies and colleges, moreover, always have been and are always likely to be, from the zest and competition of their common life, a sort of forcing-houses for youthful minds, not often conducive, unless powerfully qualified and counteracted, to the truest and best development of their powers. Young men in such places often become fond of "chop logic" and of satire, disputatious and presumptuous, "heady, high-minded." As to young Westley—he was a bright, sharp youngster; he had a turn for verses; and soon, accordingly, he became "a dabbler in rhyme and faction." In this he was encouraged and applauded; sometimes even received cash payment for his "silly lampoons." His effusions were printed; and grave divines suggested subjects, and corrected some of his productions for the press.

Upwards of two years Samuel Westley thus spent with Mr. Veal, when this minister having suffered prosecution and being compelled to break up his "academy," Mr. Westley transferred himself to a similar institution at Stoke Newington, conducted by the Rev. Charles Morton. Here he remained more than a year longer. Meantime, however, he was becoming increasingly dissatisfied with himself, with Nonconformity, and with his position and prospects.

The simple fact is that young Westley had been placed in a position which could only be made congenial and happy by deep religious convictions of duty. Such convictions he did not possess. He was designated to the office of a Christian minister; but at this time and for some years afterwards it is evident that he was destitute of any sense of a true and spiritual vocation to that ministry. He had taken to it professionally, not, as his father and grandfather had done, for the sake of God's glory and with a heart full of steadfast passionate devotion. A merely professional preference for the office of "the priesthood" would be no disqualification for an aspirant to a benefice in the Established Church; but no man could worthily, usefully, or happily, tread in the steps of the Baxters, Howes, and Charnocks, or the Annesleys, Calamys, and Westleys, of the age preceding, whose heart had not been kindled by Divine fire, who had not the burning inner vocation of a New Testament prophet. John Westley, his father, had spoken of himself to the Bishop of Bristol as "a son of the prophets." His son Samuel was certainly not as yet in the succession. Matthew Henry, at the time a law student, was intimate with some of the students at Stoke Newington, and seems to have been indebted to their learned and excellent tutor for occasional lessons in theology. How he profited in the Nonconformist ministry we know well; he had the vocation, Samuel Westley was out of his element. Uneasy where he was, he cast longing eyes towards the University, where his ancestors had been trained. *There* was life and learning; the young life of the choicest of the nation, the learning of centuries. Once at least before, he had hoped to secure his entrance there, but had been disappointed. With such views, and with defective spiritual convictions and aims, what wonder that Samuel Westley grew disgusted with his "academies," and dreamed and yearned after Oxford. Moreover, it appears that some of his kinsmen, probably on his mother's side, who resided in a remote part of the country, we may presume somewhere about Dorsetshire, were ministers of the Established Church. One of these "reverend and worthy" kinsmen visited him at Morton's seminary, and gave him such arguments against that schism in which he was then embarked, as added weight to his reflections when he began to think of leaving it." But beyond all these considerations, the Nonconformity of 1682 was very inferior in strength and grandeur to the Puritanism of fifty years before. The nation was no longer capable of such fruit as it had borne in the last generation. It was passing through a stage of deepening degeneracy. The Commonwealth, with all its glories, had in part prepared the way for this. There was probably less religion, and certainly more

hypocrisy, in 1659 than in 1640. A show of austere and punctilious godliness had become fashionable; the result was a wide-spread growth of sanctimonious hypocrisy, and, on the part of a large section of the nation, a rooted disgust at everything like moral restraint or religious solemnity. Then followed the Restoration, with its floods of unbridled licentiousness and its fashion of unbelief. Then St. Bartholomew's Day silenced by thousands the holiest and ablest preachers in the land, and suppressed the growth of godly ministers who should have risen up into the offices of the Church. Twenty years had passed since that period, years of increasing irreligion and corruption of every kind. The king was a pensioner of Louis of France; French manners and French morals had debased the dignity and purity of the country of Cecil and Hampden; the manliness of the nation was in process of decomposition; the Christian faith and heart of the people were dying out: a downward course had been entered upon, so far as respected the national life and character, which neither the Revolution of 1688 nor the victories of Marlborough could effectually arrest, which reached its lowest point in the reign of George II., and from which England was only redeemed by the religious movement of which Methodism was the chief instrument and the representative. Great principles could not maintain their ground in such an age; the more noble or sacred any course might be, the less likely was it to obtain popular support. Hence, in 1682, Nonconformity was fast losing its grandeur. It had no political party to sustain it. It had lost the heart of the nation. Puritanism had been identified with a great struggle for political liberty, with gallant resistance against a crushing and cruel despotism. Hence, in great part, its hold upon the nation at large; hence its grandeur and sacredness in their eyes. But that great movement had worn itself out, Puritanism under the Commonwealth had done violence to national prejudices, offended popular taste, proscribed the pastimes and pleasures alike of high and of low. This, in the case of a nation not as yet very far removed from Popish times, and from the licence of Popish and mediæval manners, whose squires and yeomen were still in a high degree coarse, ignorant, and jovial, was more than could be endured. "New wine" had been "put into old bottles," and the result was that the bottles burst and the wine was spilled. Moreover, the multiplicity of dissenting sects, and the ignorance, fanaticism, and presumption of not a few self-constituted sectarian teachers, had disgusted the rude but useful common sense of the average Englishman of the period. From the combined effects of these causes, and causes such as these, Puritanism lost its hold upon the people of England.

Not only did the Dissenters, as in 1682 they were beginning to be called, decline in general influence; but the life and purpose which animated their organizations became a much smaller and less noble force than it had been.

The academies became to a large extent political. Pasquils were written against the bishops and clergy; political satires were in vogue; those who were not devoted to spiritual self-culture and to preparation for a godly and soul-saving ministry, relieved in this way their tedium and employed

their spare hours. Young Westley did all this. He also wrote foolish verses, verses sometimes indelicate as well as foolish. It would appear, moreover, from his own circumstantial accounts, published in after life, that coarse and lewd conversation was by no means uncommon among the students. After making every deduction on account of the circumstances under which he, as a Churchman, was led to write, and afterwards to vindicate, his account of his education among the Dissenters, we fear so much in general must be accepted as undoubted. The radical evil, however, was that neither Samuel Westley nor his offending companions were truly converted, or had a sense of their Divine vocation to the work of the ministry.

The turning-point came at last. "Being a young man of spirit," writes his son John, "he was pitched upon to answer some severe invectives" recently published against the Dissenters. He had, as we have seen, for some time had his misgivings about Dissent; to him, at any rate, it was not the holy thing it had been to his forefathers. He had seen the seamy side of a worn garment. True, it had been hallowed by the sufferings of his ancestors, and had still the love of many of the excellent of the earth. But the education of Samuel Westley, a smart, wilful, and fatherless lad, had not been such as to teach him humility. His self-confidence had been nurtured; his powers of disputation had been unduly stimulated. What wonder then, that he soon discovered himself to be "wiser than all his teachers?" "During his preparation for the task which had been assigned him," Mr. Kirk tells us "he saw reason to change his opinions." The result was that, instead of writing the answer, "he renounced the Dissenters and attached himself to the Established Church." This was in 1683, when, according to Mr. Kirk's reckoning, he was twenty-one years of age.

At this time he lodged in London with his mother and an old aunt, both strong dissenters. Not daring to tell them of his change of views, he "rose betimes one August morning (1683), walked all the way to Oxford," and entered himself as a "servitor of Exeter College." Here he maintained himself partly by helping other students, and partly by his pen, as is shown at large by Dr. Clarke in his *Wesley Family*. He took forty-five shillings to college, but he left it with a much better furnished purse. Here, too, his character seems to have ripened and improved. Among his Dissenting friends he had been peevish and violent; the University took this out of him. Moreover, he gave evidence of the awakening within him of a true pastoral feeling of compassion and responsibility by visiting the prisoners confined in the castle, as his sons did fifty years later.

The important change in the opinions of Samuel Westley, which we have endeavoured to elucidate, had its counterpart in the case of a very young, but very superior and precocious damsel, belonging to one of the most distinguished families among the London Dissenters; and it seems not improbable, as Mr. Kirk suggests, that the two ecclesiastical conversions stand to each other in some degree in the relation of cause and effect. Westley was intimate at Dr. Annesley's. When Dunton,

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the bookseller, with whom Westley was afterwards much associated in literary undertakings, was married to Elizabeth Annesley, in 1682, Westley was of the party, and presented an "Epithalamium." The following year Mr. Westley abandoned Dissent; the following year, also, Miss Susanna Annesley, whom he afterwards married, abandoned Dissent, being at the time only thirteen years of age. It can hardly be doubted that the one of these events did much to determine the other. If she were old enough, and had sense enough, to make up her mind on the subject, she was old enough to take a deep interest in its discussion, and to be the confidante of Samuel Westley respecting his views and the reason of his change. She, too, had, it may be observed, near kinsfolk who were members of the Church of England,—the family, to wit, of the Earl of Anglesea, whose wife was strongly attached to Dr. Annesley. That Susanna Annesley, at the early age of thirteen, abandoned the ministry of her venerable father, and went alone to Shoreditch Church, is hardly to be supposed. But from that age the convictions of the highly educated and independent girl were decided. Probably she, no less than her lover, had been disgusted with much that she had seen of Stepney and Stoke Newington students, so different from the spirit and deportment of her parents, from the manners and carriage of her noble relatives, from the ideal which she would have pictured of Puritan godliness and spirituality. She had fallen on an unheroic age; the baldness of the meeting-house was no longer redeemed by the heavenliness of the confessors. There was not, indeed, more godliness in the Established Church than in Dissent; probably there was much less. But there was no pretence of superior godliness. And there were at this time great preachers in the London churches—such men as Barrow, Tillotson, Tenison, Stillingfleet, South, and Sherlock, with whom, for popular effect, even such a man as Charnock could hardly compare; while the solemn beauty of the services satisfied her taste and won her admiration. So from this time forth Sukey Annesley is known in her father's family as the young churchwoman, and by her noble father indulged accordingly. She is the flower of the family. Others are more beautiful, though she is fair; but none more cultivated and accomplished,—none so thoughtful and thorough as she. The young collegian has gained her heart; the family understand that, and let her know that they understand it. Susanna goes to church sometimes; more and more frequently as she expands into a noble woman; after her marriage, which will not be delayed any longer than needful, she will be a churchwoman altogether. Thus, if the Puritans could not transmit to her lover and herself their ecclesiastical principles, at least they transmitted a bold independence of judgment and of conduct.

As a convert from Puritanism, it was to be expected that the Oxford freshman would enter the University an extreme Tory in Church and State. Oxford was a congenial soil into which to transplant a zealous High-Church neophyte. Westley entered Exeter College in August, 1683, at a time when the absolutism of Charles II. was every month becoming more resolute and unrelenting, and when the legal atrocities of Jeffreys were

filling the country with sorrow, indignation, and terror. Nevertheless, this was the period chosen by the University for passing the famous decree against "pernicious books," in which the political doctrines not only of Milton, but of Locke, were anathematized and ordered to be burnt. But whatever might be the zeal of the University in general on behalf of the doctrines on Divine right and passive obedience, it would appear that Mr. Samuel Westley distanced most of his contemporaries in the race of loyalist subservience. And it is only too evident that Samuel Westley retained his extreme Toryism to the end of the reign of James II.

CONFUSIONS IN THE CHURCH OF ENGLAND.

DISCUSSED BY A RECTOR AND HIS YOUNG FRIENDS.

PART FIRST.

A SHORT time since, I paid a visit to my uncle, Dr. Burke, Rector of St. Guthlac's, in the old city of St. Austin's. His eldest son, Hugh, had just returned home, after taking his degree at Cambridge with considerable distinction, having come out high among the wranglers. To the disappointment of his father, however, he could not be induced to sign the Thirty-nine Articles; and was thus precluded from taking a fellowship of which he would otherwise have been sure.

My uncle knew too well the high principles which actuated Hugh, to impugn his motives; but it was long before he gave up the hope that he might argue his son into a better set of opinions on Church matters. Some of the conversations which took place in reference to these opinions I have endeavoured here to reproduce.

One day, when Hugh and I were out together, we met an old school-fellow of mine, Arthur Hall, who since we saw him had been cruising round the ends of the earth, as a midshipman on board H. M. S. "Castor and Pollux." After all sorts of inquiries as to our various goings and doings, he said: "Do you know yesterday I met another of the old Queen's School boys. You remember Gregory, who was a good deal your senior, but whom we used to hear of by the name of Gregory the Great, or St. Simon Stylites. It seems he has a church here, and he told me that it was the festival of their patron saint. He spun a long yarn that I could not altogether make sense of, about high and low celebrations, and vestments, and so on; but it meant I believe that he, and all hands connected with the service of his church, were coming out in full fig in honour of the saint. Well, I went; and thought at first that I had got into a flower-show by mistake. The old church was in full bloom all over, and there were big wax candles burning on the altar, and a lot of gimcracks besides, that looked uncommonly like conjuring apparatus. There was a great brass spread eagle, looking as if he was just going to fly away with the book on his back. Then they came in, rank and file. St. Simon himself in a sort of poncho, embroidered like a drawing-room table-cloth; and other clergymen in other fancy dresses; and little choristers in clean surplices; and two boys in muslin petticoats came with little portable silver stoves, and swung them about to fumigate the place, till it smelt for all the world like a first-rate

perfumer's shop. As the party came in, they made curtsies to the altar, then some of them ranged up on seats right and left; and three of them I think carried on some queer kind of pantomime, up and down the altar steps. Most of the service they sang, and the rest somebody said in a lamentable voice, through his nose; that I was told was intoning. After came a sermon, which as it had no head, no tail, and very little body, was happily short, I waited for St. Simon, and he said, "Well Arthur, how did you like the service?" "Oh, first-rate," said I, "I have not seen anything to come up to it since I was at the festival of the blessed Fee-Fi-Fo-Fum, (an ancient Chinese celebrity of doubtful morals, but most exalted sanctity,) in a Joss House at Hong Kong. But, my dear fellow, why didn't you give us a little dancing after the singing? That was the only thing wanting to make it complete. You have high antiquity to uphold you. David danced before the ark you know. Only finish up with a little of the 'light fantastic,' and you will beat the opera hollow, and may safely 'defy competition,' as the advertisements say."

"'Sir,' said he, as soon as he could get his breath, 'I—am—a—Priest. This dreadful irreverence——'

"'What, your reverence?' said I. He looked at me with a face something like an angry ghost, made the sign of the cross at me for fear of accidents, and then set off full sail down another street. Do you think he will ever forgive me, Hugh?"

"Oh yes, I hope so, if you are a good boy, and ask him prettily; he is not a bad fellow, though not half so good a one as he would have been if he had kept clear of ceremonialism."

"Well, I will go and see him to-morrow; and good-bye now."

When he was gone, Hugh said: "There is an illustration of the kind of uniformity of worship that the State Church has secured for us. It seems to me that a man may play any antics he likes, provided he does it with a high hand. Of course, a bishop may exercise *some* control; he may say to a crowd of clergy, bedizened with superfluous millinery at a consecration, 'Gentlemen, take off those ribbons,' and to the incumbent, 'You must have that sketch removed from the wall,' and they must obey; because they know that if they did not, he could refuse to proceed with the ceremony; but once let a man be fairly settled as rector, or vicar, and he may, if a bold man, defy his bishop almost with impunity. The bishop can't call in the police, to remove unnecessary candlesticks, or idolatrous emblems. He must set all the heavy machinery of the Ecclesiastical courts in motion; and it takes so much golden ointment to lubricate those ancient wheels, that if a bishop sits down first, and counts the costs, he is very likely to get up with the conviction that his money might be much better employed."

"What can be the reason," said I, "that the State Church economy has failed so completely to secure uniformity even in external things?"

"Simply," said Hugh, "because 'human nature's human nature.' You can't drive out of it what grows in it. You may 'bray a fool in a mortar among wheat with a pestle,' and yet, though you might grind him up into little pieces, you would not beat the folly out of him. A man who has any character must stamp it on all he does. Gregory, for example, could no more content himself with my father's simple and dignified reading, or with chants and hymns sung by the whole congregation, than he could with a perpetual diet of dry bread and water gruel. He must have the food for his own soul, and that for his flock, served up in the most *recherché* style of ecclesiastical cookery, or he and they would starve."

"But what," said I, "do you think ought to be done, when you see a man

caricaturing Church forms, and going dead against the *bonâ fide* teaching of the Church?"

"If I still believed in the State Church theory, I should think his bishop ought first to advise him to behave differently; and if he would not take advice, the bishop might try the effect of Church Law. Then, I regret to say, there is something of a legal stand up fight between the bishop and the clergyman; and even if the former is victorious, the latter may say, 'I don't care, and I will go and tell the Judicial Committee of the Privy Council all about it.' He appeals to Cæsar, and unto Cæsar his accusers must go with him. Well, the uncertainty of the law is not less glorious in the highest than in the other courts; and it is really just a toss up, on a point of ritualism, which side wins. If the authorities—then their victim acquires, *ipso facto*, brevet rank as a martyr. If the accused—then he is a hero whose self-devotion is akin to that of Quintus Curtius. He has saved the Church, and that without being swallowed up alive, like his pagan predecessor."

"But what would you advise now you don't believe in the State Church?"

"No law, Tom; but only plenty of rope. They will put it to its legitimate use all in good time. I should hardly like to say that Gregory and his fraternity are blind leaders of the blind; but if honest, as I thoroughly believe Gregory to be, they are very short-sighted leaders of shorter sighted people. When they get very near to the ditch, they may see whither their "developments" are taking them; but if they or any other persons are to be convinced, it must be by seeing truth and error *with their own eyes;* the law cannot make them see. But to keep to what we were speaking of, mere follies of form; if I were to see a man playing the fool, I would try to point out the mischievous nature of such a performance, especially in anything connected with religion; but if he still persevered, then I should feel disposed to say, 'If you will play the fool, do it with your might, so that sensible people may see and be warned in time.'"

"I think," said I, "that the difficulty of Christianizing the masses of the people must be immensely increased if you bind ministers to any routine of service, plain or ornamental."

"Yes," replied Hugh, "a mode of service that may do very well for the upper ten thousand would be utterly useless for the lower ten million. The same Gospel suits both exactly; but the fashion in which it is preached, and the style of praise and prayer, must be adapted to the hearers. If you go to rough and ignorant people you must fall into their ways a little. You must not despise the aid of a pious collier or blacksmith. Many an audience will follow with their souls, right up to the gate of heaven, a rough and uncouth prayer, from the lips of such who would listen unmoved to forms of prayer which stir the devoutest feelings in other minds. The Church ought to be free to do her own work in her own way. How this is to be unless she is a free Church, I cannot see."

The next evening Mr. Wentworth came to dinner, and Hugh gave an account of Arthur Hall's experience at St. John's. My uncle was very much amused, and Mr. W. very much shocked; he being Anglican to the backbone, and anathematizing anything that savoured of Rome. He thought the bishop frightfully remiss in not coming down upon Gregory at once. Oh if *he* only had power! I forget what measures he proposed. I think they fell short of capital punishment, though involving another form of suspension. He then appealed to my uncle to know what he would do to these wolves in sheep's clothing.

"Oh," said he, "let 'em alone and they'll go to Rome and leave their sheepskins behind 'em. The Church of

England is subject at times to 'breakings out,' and I think they are far less dangerous on the surface than if they were repressed and driven in."

"I cannot quite agree with you," said Mr. W—, "but there is another danger that I dread even more than Romanism. I have seen some books lately, by men in high places among us, which, if I had read without seeing the authors' names, I should have set down as the production of avowed unbelievers. Would you advocate leaving these men alone?"

"Certainly not, if we can lawfully and effectually stop their teaching error; but we are so frightfully hampered. The way *might* be easy enough. If we had a *real* synod of the Church (which we have not, for convocation is only a sham one, which the government allows the clergy to play at because it thinks it amuses them), then we might call an offender before it, and he might be tried by his peers; men who are themselves theologians; and I feel sure he would get at least as fair a trial as in the ecclesiastical courts; and that the verdict would be far more likely to be in accordance with the merits of the case."

"True, sir," said Mr. W—; "but if we have to wait till we get a real synod we shall go on waiting till—till when, sir?"

"I think I can tell you, Mr. Wentworth," said Hugh, "if you won't be shocked. You will wait till the first year of the existence of the Free Church of England. You will not get it a day sooner. The governments of the present day, whether Liberal or Conservative, will not hand over one scrap of their power to the clergy. There is, I think, too, a very strong feeling growing among clergy and laity alike, that theology must claim the same freedom which is given to other sciences. What body of scientific men would give a rush for the decision of a court of law, in a question of chemistry for example. Science is higher than all human law; and if a scientific question is *settled*, it can be so only because the evidence in reference to it is so clear that no sane mind can remain in doubt about it. Theology — God's own science — the grandest, holiest of things that man can study, ought not to be fettered by restrictions which would never be dreamt of in any other; and I agree heartily with those who utterly object to the *settlement* of theological questions by any other power than that of the evidence about them. If you did bring a doctrine alleged to be heretical under the notice of a synod, its authority could not settle the question any more than the united opinion of all the colleges of physicians and surgeons could settle any subtle question of physiology or medicine. Every educated person, of sound mind, believes that the earth goes round the sun, and that the blood circulates through the body; but this is not in deference to the authority of Galileo or Harvey, but in obedience to the power of irresistible evidence."

"Those views of yours seem to me rather dangerous," said Mr. W—. "I fear the effects that might result were the Church not to pronounce dogmatically on certain points, and were its decisions not authoritatively enforced."

"Well, suppose we try to find out how you will authoritatively fix and then enforce what the Church has said. You have a capital example in the Gorham case. Mr. G— strongly denies the doctrine of baptismal regeneration. The Bishop of Exeter as strongly upholds it, and endeavours to compel Mr. G— to accept it. He, on his part, would rather not. Then the bishop invokes the law, and there are weary ecclesiastical suits, culminating in the Judicial Committee of the Privy Council. And with what result? 'A conclusion in which nothing was concluded,' except the suit itself. That Mr. G— might hold his doctrine, and that the bishop might hold his, and preach it; but he should not prevent Mr. G— from preaching just the other way. But that was

not a settlement of the question really at issue—whether the Church, as by law established, taught baptismal regeneration or not. The extent to which this vexed question has been set at rest may be judged from the fact that evangelical clergymen abuse Dissenters for saying that the Church does teach Baptismal Regeneration, and they, in their turn, come in for their share of abuse from their High Church colleagues for saying that it does not. Again, as regards your power to uphold purity of doctrine, we have an edifying case before our eyes. The Establishment sends out an eminent mathematician to teach South African heathens Christianity, when, lo! one of them teaches him, and opens his eyes to the error of his ways. The bishop has been telling a Zulu some of the Mosaic history. 'That all true, *massa?*' asks the noble savage. True? Well, it had not occurred to his lordship to look at it exactly in that light, and on the whole he rather thinks it is not quite true. Then he remembers his benighted countrymen at home, who are sunk in abject belief of that which he now sees to be 'unhistorical.' He leaves his sheep in the wilderness, and wages fierce paper war with orthodox priests and prelates in England. The bishops would degrade him if they could, but they can't. So they ask him, will he please resign his office? No, most distinctly, he will not. His metropolitan, the Bishop of Cape Town, 'deprives' him of his office. He defies the bishop. I do not hold my office, he says, by your permission, but on the authority of letters patent from the Crown. You ask our 'mutual friend,' the Judicial Committee, if it is not so. Then the case is argued before that august body, and the Bishop of Natal comes off victorious."

"I regret all this very much," said Mr. W—, "but what does it prove, except that Church lawyers vary in their interpretations of the law, and that Church courts give, like others, verdicts often very little expected."

Just at this point our friend Arthur Hall was announced. As soon as he had said, "How d'ye do," &c., he began: "Oh, Hugh, I went, as I said I would, to see Gregory, and beg his pardon, and upon my word I went as good as gold; but he carried on so, that first I thought, between his austerities and his festivities, he had gone a little cracked (I am told he keeps a pet cat-o'-nine tails for private use, and starves within an inch of his life on special occasions); so I was beginning to pity him; but then he went on another tack, and talked such stuff that I got wild, and I fear said what I felt more plainly than politely. You know after a few years at sea you want a little polishing up. The midshipmen's mess doesn't train one in the art of fine language. I fear

> 'Our manners have not that repose
> That stamps the caste of Vere de Vere.'"

"Well," said my uncle, "we could do with a little less repose, and a little more plainness ashore; but what have you committed now?"

"Committed myself, sir; what else I am afraid to think; but I feel like Topsy, 'I'se awful wicked.' Well, sir, I said to him, almost as soon as I got in, "Mr. Gregory, I am very sorry I said anything that you felt offensive after the service. I did not mean to do so; it was all my thoughtlessness.' Then he began, as for any personal offence that was less than nothing, very much less; but he feared that I was not conscious of the sin I had committed in my want of respect for the priestly office, and for sacred ceremonies. I ventured to remark, as an extenuating circumstance, that I was rather taken aback by the horticultural display in the church, and the costumes, as I had not seen anything like it in any other Protestant church. 'Protestants,' said he, in a tone that seemed to imply I might as well have asked whether it was a temple

of Moloch, and how many babies they roasted per diem. 'Well,' said I, 'you and it belong to the Church of England, and that is or used to be a Protestant Church.' 'Sir,' said he, 'the Anglican branch of the Catholic church is not schismatic. The sacred unity of the Church may be concealed for a time by the tyranny of earthly rulers, or by the mistakes of the rulers of the Church; but we are not separate from the Church which sent Augustine to Christianize England. Do you think that because Henry VIII. sacrilegiously assumed a position which belongs, by Divine appointment, to the successor of St. Peter, that any priest of the Catholic Church is thereby absolved from his allegiance to the head from which his orders derive their validity? The Church has suffered for the worldly compliance of her rulers, in the loss of spiritual functions, and the neglect of her holiest rites, in the abandonment of the sacrifice of the mass, and the wholesome practices of confession, penance, and prayers for the dead, and in the adoption of doctrines and ritual, of which Dr. Newman might well say, that the thought of the latter made him shiver, and that of the former made him shudder.'

"Then I forgot my propriety, and said, 'Well, sir, I wish that those who follow Father Newman nine-tenths of the way had the same pluck and honesty which have carried him the whole way to Rome.' Sir,' said he, 'I am not yet prepared to receive lessons from a layman on my duty as a priest.' Then I waxed wroth, and said, 'Well, sir, if an officer in either service advocated the same kind of loyalty to the State of England that you do to the Church of England, he would deserve to be kicked first, and cashiered afterwards; and I wish you a very good morning.' He only stared, and looked almost as if he might go into a fit; so I told the servant who let me out to go up and see if her master wanted anything, as I was afraid he was not quite well."

"Plain and wholesome advice for him," said my uncle, "if he can only digest it."

Arthur left very soon; and Hugh said to Mr. Wentworth: "Plenty of work, you see, sir, in another direction, for those whose duty it is to enforce purity of doctrine along with uniformity in worship. What can you do with these men? Arthur did not, I am sure, exaggerate a bit. I could collect from the daily papers, and from hosts of little catechisms and hymnals, and books of devotion, materials to make even a worse case than he did."

THE CHRISTIAN'S RETROSPECT.

WHAT have I done for Christ.
Who gave Himself for me?
Where millions have been stumbling
Upon the mountains dark,
I see the idols crumbling,
And weeping nations humbling
Their souls before the Ark;
Kneeling at the mercy-seat,
'Neath spreading wings of love,
Learning there at Jesus' feet
The way to joys above.

What have I done for Christ,
Who gave Himself for me?
The sleeping hosts are waking!
Down in the valley deep
I see the dry bones shaking!
What part have I been taking
To rouse them from their sleep?
How can Christians longer stand
Idle in the market-place,
While the Vineyard is at hand,
Wet with dews of heavenly grace?

have I done for Christ,
› gave Himself for me?
some poor souls are thinking,
Mirza's bridge they cross,
any still are sinking,
ioting and drinking:
what eternal loss!
e trap-doors, one by one,
them down into the flood,
nt of God's dear Son,
the virtue of His blood.

What shall I do for Christ,
Who gave Himself for me?
From sordid cares He frees us,
Both us and ours He keeps,
Our Heavenly Father sees us,
He knows who works for Jesus,
He slumbers not, nor sleeps.
Spirit of the Holy One,
Let the Cross my standard be!
Elder Brother! God the Son!
Thine the victory to be won:
Be it mine to follow Thee!

JAMES MACKAY, B.D.

NOTICES OF NEW BOOKS.

›erial Bible-Dictionary. (Com- in Twenty-five Parts). Edited Rev. PATRICK FAIRBAIRN, D.D. ı and Glasgow: Blackie and

k, which is now completed, and we have referred several times urse of its publication, was pro- ›elve years ago, when the only work of the kind of any preten- s "Kitto's Cyclopædia," now and greatly improved by Dr. W. ıder. Dr. Fairbairn had already to himself "a good degree" ur living theologians, and was ified by his previous studies for entrusted to him. The names of his associates in labour are ell known on this side of the s on the other, but they are hich command confidence and "To some," he says, "he is rticularly indebted, having re- y taken an entire series of sub- ıting to specific departments; in :, the Rev. E. A. Litton, who, :h some kindred topics, has dis- of the life and epistles of St. ɜ Rev. Dr. Hamilton, and Mr. Rosse, who have respectively themselves with the botanical ogical departments; and Pro- Veir, Douglas, and Eadie, who h furnished a considerable va- rticles on topics relating to the ıment. Similar mention should ade of the chief writers of the ıborate topographical articles— r, the Rev. E. Wilton, the Rev. ınds—who have enriched the h the results of much personal .on, painstaking research, and discriminating study, in connection with a large number of places." There are valuable contributions, likewise, on the books of Isaiah and Psalms, by Professors Delitzsch and Oehler. We have now only to repeat the judgment which we have already expressed on parts of the work. Without so much of the show of learning as some Dictionaries, there is a sufficiency of the reality; and readers and students who are in possession of this work will lack but little of the aid which Bible Dictionaries can supply.

Daily Bible Illustrations. By JOHN KITTO, D.D. New edition, revised and enlarged by J. L. PORTER, D.D. Morning Series: Vol. I. The Antediluvians and Patriarchs. Vol. II. Moses and the Judges. Edinburgh: William Oliphant and Co.

FEW works have contributed so much to a right understanding of the historical portions of Holy Scripture as "Kitto's Illustrations." There are many who owe to them their first impressions of the reality and humanity (so to speak) of Bible story. We look upon them as the best and ripest fruits of their author's lifelong toil and study. The new edition of the book, of which we have an instalment of two volumes now before us, will add greatly, we trust, to its circulation and usefulness. "Since the book was written," Dr. Porter says, "important discoveries have been made in the geography and antiquities of eastern lands. Biblical criticism and interpretation have also made considerable advances. It has been the object of the editor to introduce the

leading results of modern research into this edition, in so far as they are embraced in the original design of the author. He has done so by notes, which are separate from the text, being appended in smaller type to each day's reading." It will be understood from this statement that Kitto's *own* work is given entire in this edition. Dr. Porter has not altered the text in any way; he has only added to it in a form which distinguishes the Editor's from the Author's work. We need scarcely say that Dr. Porter is pre-eminently qualified for his task.

A Critical Exposition of the Third Chapter of Paul's Epistle to the Romans. A Monograph. By JAMES MORISON, D.D. London: Hamilton, Adams, and Co.

THERE is space enough in 422 8vo. pages for the author to do his best in a minute and full criticism of this wonderful chapter. Luther well says:—"Mark this. It is the central and most important passage in the Epistle, and indeed of the entire Scripture." And Calvin expresses the same opinion. This Monograph bears abundant evidence of its having been a labour of love. It is a treat for scholars, but it is too learned to be intelligible to ordinary readers. As it is likely to fall into the hands of those only who are conversant with theological opinions, we need not do more than approve its earnest and reverent spirit, and express our very high appreciation of its scholarly and literary merits. These are sufficient to place its author in the first rank of exegetical commentators. And we should rejoice to see a race of biblical scholars of equal calibre devoted to similar investigations.

The Pulpit Analyst. Edited by JOSEPH PARKER, D.D. Vol. I. London: Jackson, Walford, and Hodder.

A GREAT variety of subjects, generally treated with ability, will make this acceptable to many readers. Occupying as nearly as possible the same ground as the *Homilist*, it might have been hoped that some of the faults of its predecessor would have been more carefully avoided—such as personality in the reviews, and a disproportionate amount of writing by one pen. The editor's analysis of Matthew is, however, terse and suggestive. Experience will, no doubt, lead to the omission of the interlinear translation, which, although in itself well done, can be of no service to those who know Greek, and of little service to those who are learning it, and thus more space will be available for contributions from a *larger number of* authors.

Bible Sketches and their Teachings. By SAMUEL E. GREEN, B.A. London: Religious Tract Society.

THIS second series was preceded by a similar volume, whose "Sketches" were taken from the earliest books of the Bible. The present series comprises the period from the Israelites' entrance into Canaan to the close of the Old Testament, and fully sustains the character of its predecessor. The "Sketches" are admirable, full of practical point and picturesque description, and will prove a valuable aid to Bible study both in the family and the Sunday-school.

Pictures of the Old World. By the Author of "Doing and Suffering;" *The Desert Journey.* By the Author of "Mothers in Council." London: Shaw and Co.

THESE belong to the series of shilling books, several of which have already been favourably noticed by us. These last consist of conversations on Scripture subjects between a Sunday-school teacher and his class. They are highly embellished and illustrated, and will be sure to find favour with the youngsters.

The Child's Companion. 1866. London: Religious Tract Society.

THIS old Serial still keeps its ground manfully among its numerous modern rivals.

The Children's Prize. London: William Macintosh.

THIS Annual, beautifully bound and illustrated, will be an acceptable New-Year's gift to the little ones.

Charlotte and her Enemy. Dick Ennis. The Broken Hyacinth. The Mother Dove. Little Pansy. Edinburgh: Oliphant and Co.

Sunday Scholar's Annual. London: Elliot Stock.

Short Stories to explain Bible Texts. By M. H. Edinburgh: Johnstone, Hunter, and Co.

THESE little books, nicely bound and illustrated, will form appropriate presents for Sunday scholars.

A Biblical and Theological Dictionary: Designed as an Illustrative Commentary on the Scriptures. By SAMUEL GREEN. London: Elliot Stock.

WE heartily commend this sixteenth edition of a work valuable to every young student of Scripture, especially to the Sunday-school teacher.

ruth spoken to Working People. ɪMAN MACLEOD, D.D. London: ler Strahan.

ıort sermons on a variety of subjects are admirably fitted t and impress the class to whom ıddressed.

Manliness: a Book of Examples ıciples for Young Men. By the of "Christian Home Life." : Religious Tract Society.

ally commend this volume to htful perusal of young men. It various matters connected with y life in a spirit and style that ; and vigorous, and with true insight. The illustrations from characters are admirable.

nicles of an Old Manor House. ıRGE E. SARGENT. London: Re- Tract Society.

ı story of social and religious days of Henry VIII. and his Mary. "The scenes and per- ıre (the writer says) to some aginary," but they are in keep- he historical background. The vents of the story are derived ɔry, and the whole together pre- ith a faithful and striking pic- ose eventful times. The volume mely bound and illustrated, and ly recommend it to the young.

Boys. By ROBERT HOPE MON- Edinburgh: William Oliphant

ɔtle story (we quote from the is intended to be a sketch of r life in France." It is told ɔ spirit, and the moral tone is will interest boys.

House. Edinburgh: Johnstone, , and Co.

or girls, intended to illustrate principle as brought to bear eryday details of home life.

ers' Friend. Seventh Volume. eries. London: Jackson, Wal- ıd Hodder.

al contains papers that will be g and instructive to parents.

ıtary on the whole Epistle to the s. By that holy and learned WILLIAM GOUGE, D.D. Vol. II. rgh: James Nichol.

ıme carries forward the Com- ɔ the end of the tenth chapter. mentary is the substance of thirty years' Wednesday Lectures at Blackfriars, London. The men of those days must have been giants in patience as well as in learning.

The Works of Henry Smith; including Sermons, Treatises, Prayers, and Poems. With Life of the Author. By THOMAS FULLER, B.D., *and other Biographical Notes.* Vol. I. Edinburgh: James Nichol.

HENRY SMITH (born 1550, died 1600) was commonly called the *Silver-tongued Preacher*, "and that," says Thomas Fuller, in his own quaint style, "was but one metal below St. Chrysostom himself. His church was so crowded with auditors that persons of good quality brought their own pews with them, I mean their legs, to stand thereupon in the alleys. Their ears did so attend to his lips, their hearts to their ears, that he held the rudder of their affections in his hands, so that he could steer them whither he was pleased; and he was pleased to steer them only to God's glory and their own good." Much as we prize the Puritans, we know the difficulty of reading them. But there is no difficulty in reading Henry Smith. We pass along as easily and pleasantly as over the most polished modern page. And yet the sentences are richly laden with thought, and full of point as well as polish. We welcome Mr. Nichol's edition right gladly.

The Sea and its Living Wonders. A Popular Account of the Marvels of the Deep. By Dr. G. HARTWIG. Third Edition, considerably enlarged and improved. With numerous Woodcuts, and Twelve Chromoxylographic Plates. London: Longmans, Green, and Co.

DR. HARTWIG knows a great deal more of "this great and wide sea, wherein are things creeping innumerable, both small and great beasts," than did the Hebrew Psalmist, but he is prepared to add his Amen to the Psalmist's exclamation:— "O Lord, how manifold are thy works! In wisdom hast thou made them all." "If the sea had been much smaller," says Dr. Hartwig, "or if the greatest mass of land had been concentrated in the tropical zone, all the meteorological phenomena on which the existence of actual organic life depends would have been so different, that it is *doubtful* whether man could then have existed, and *certain* that, under those altered circumstances, he never would have attained his present state of civilization. The dependence of our intellectual development upon the existing configuration of the earth con-

vinces us that Divine Wisdom, and not chaotic anarchy, has from all eternity presided over the destinies of our planet." This is as true philosophically as it is religiously. Dr. Hartwig's volume is most satisfactory. Nothing seems to have escaped his observation. The sea itself and the stores which it contains are discussed and described in a manner that should satisfy the man of science, while it cannot fail to interest the general reader. Let our young people, when satiated with tales, or rather before they are satiated, turn to this volume and study it. They will find it full of the truest romance, full of healthy excitement and stimulus; and its impressions will remain with them, deep and distinct, all their life long.

The Story of Jonah the Prophet. By ALEXANDER RALEIGH, D.D. Edinburgh: Adam and Charles Black.

DR. RALEIGH states his aim in the lectures of which this volume consists to be mainly threefold. First, his desire and endeavour is that they shall be accurately historical. Secondly—that they shall be faithfully expository of the meanings and teachings of the book. And thirdly—that they shall be morally instructive. And to say that his aim has been attained in all these respects is no small commendation. And yet they might be true to history, faithfully expository, and morally instructive, and yet be dull, heavy, and uninteresting. But we need not tell our readers that these are epithets which can never be applied to Dr. Raleigh's compositions. We are carried forward from page to page, from chapter to chapter, of "the story of Jonah" with scarcely a consciousness of time or of labour. Everything is so simple, so clear, so natural, and *therefore* so beautiful, that we forget both the writer and his style, and become absorbed in the facts and the thoughts themselves. The labour which Dr. Raleigh bestows on his compositions does not show itself in ambitious and gorgeous descriptions, "much sound and little sense," but is the production of results like those of the actor, the highest attainment of whose *art* is *nature*.

Nest: a Tale of the Early British Christians. By the Rev. J. Boxer. London: Elliot Stock.

FEW subjects are of deeper interest than the conflicts of the early British Christians with a fierce heathenism on the one hand, and with the supremacy of Rome on the other. But Mr. Boxer's tale suggests comparisons, not in its favour, with other tales relating to the same times and events. And his zeal for Baptistic opinions is such that he can scarcely expect those who differ, and very strongly differ, from him to commend his book with much cordiality. As a literary work his book is not entitled to a high place, though many will read it with pleasure and instruction.

CONGREGATIONAL REGISTER.

November—December, 1866.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope "For Congregational Register."]

ASSOCIATION MEETINGS.

Oct. 25.—Synod of the Free Churches of France, at Nîmes.

Nov. 14.—Sussex Home Missionary Society, at Brighton. Chairman, H. Willett, Esq.

Nov. 15.—Cornwall, Association at Truro.

Nov. 14, 15.—Eastern Association of Glamorganshire, at Llanhaiarn, when a testimonial was presented to the Secretary, Rev. W. Griffiths.

NEW CHURCHES FORMED.

Nov.—The Southwark Congregational Church, in connection with the Surrey Chapel.

Nov. 25.—Park Temperance Hall, Sheffield. Congregation collected Jan. 21, 1866.

CHAPELS—FOUNDATIONS LAID.

Nov. 16.—Exmouth, by S. Morley, Esq.

Nov. 20.—Lewisham, by S. Morley, Esq.

Nov. 23.—Douglas, Isle of Man, by W. Dalrymple, Esq.

CHAPELS RE-OPENED.

Nov. 12.—Twickenham. Pastor, (Rev.

ckson.) Revs. J. Sugden, B.A., I. F. Glass, &c., took part in the

4.—Maize Hill, Greenwich. (Pas- r. B. Waugh.) Judge Payne at the public meeting.

CHAPEL DEBTS CLEARED.

ercial-road.
le Green.
ell.
fe Church, Alfreton.
es, Yorkshire.

CALLS ACCEPTED.

Arkell, of Hackney College, to ant to the Rev. G. Smith, D.D.,

iffiths, of Caermarthen College, ychan, Monmouthshire.
Roberts, of Caermarthen College,

Edwards, of Western College, to ton.
velle, of the Nottingham Insti- Cavendish.
Ryley, of Cheshunt College, to

Murphy, of the Southwark Mis- the pastorate of the newly outhwark Congregational Church. y, to pastorate of Church at where he has laboured for nine

nby, of Victoria College, to In- Victoria.

ORDINATIONS.

0.—W. Field, M.A., Lymington. tory discourse by Rev. W. Wood- Prayer by Rev. J. Fletcher. by Rev. J. Baldwin Brown, B.A. by Rev. D. Thomas, B.A.
3.—J. Williamson, M.A., Douglas, Man. Introductory discourse by Macfadyen, M.A. Prayer and by Professor Newth. Sermons, by Rev. Professor Scott, LL.B.
28.—C. H. Murray, Cullen, N.B. tion by Rev. R. Troup, M.A. by Rev. J. Murker, M.A., Banff. by Rev. D. Arthur.
18.—J. H. Walton, at Rectory Chapel, Woolwich, as Missionary galore. Rev. Dr. Mullens de- the field of labour. Prayer by . Gill. Charge by Rev. J. M. , M.A.

RECOGNITIONS.

—Rev. J. Christien, Ancoats, ster. The Revs. J. Rawlinson, W. M. Robinson, R. W. McAll, Dr. Parker, and A. Thomson, M.A., took part in the service.

Nov. 15.—Rev. W. H. Bassett, Bradford-on-Avon. Sermon by Rev. S. Luke. Revs. T. Mann, H. M. Gunn, Chapman, &c., spoke on the occasion.

Nov. 21.—Rev. R. Seddon, Victoria Park Church. Introduction, Rev. J. Kennedy, M.A. Prayer, Rev. W. Tyler. Charge, Rev. S. McAll. Sermon to the people on the Sabbath following, Rev. R. M. Davies.

Nov. 22.—Rev. W. Gooby, Staines. The Revs. J. Gooby, R. Macbeth, R. Willan, J. H. Jackson, S. Revell, and J. Hall; D. Pratt, Esq., and J. Mackenzie, Esq., joined in the service.

Nov. 29.—Rev. W. J. Bain, Salem Chapel, Wellingborough. Revs. G. Deane, T. Toller, T. Arnold, J. Mursell, M. Jones, and J. Whewell, officiated.

Dec. 4.—Rev. W. J. Gates, Masborough. Introduction, Rev. J. B. Brown, B.A. Prayer, Rev. D. Loxton. Charge, Rev. Dr. Raleigh. Sermon to people, Rev. J. Parsons. The Lord's Supper was administered at the conclusion of the service.

Dec. 12. Rev. R. G. Williams, at Penzance.

REMOVALS.

Rev. W. Moore, from Leigh to Golborne.

Rev. A. C. Moorman, from Appledore to Ashburton.

Rev. F. Wagstaff, from Hartland to Dawlish.

Rev. J. S. Short, B.A., from Mevagissey to Exeter.

Rev. J. F. Gannaway, from Travancore to Wotton-under-Edge.

Rev. J. Yonge, from East Cowes to Heywood.

Rev. J. J. Williams, from Nayland to Oldham.

Rev. T. Adams, from Newton to Daventry.

Rev. J. Waters, from Didmarton to Little Dean.

Rev. R. J. Sargent, from Orsett to Sowerby.

Rev. J. Sidebottom, from Bucklow Hill to Oldham.

Rev. J. Oddy, from Barnsley to Whitworth.

RESIGNATIONS.

Rev. E. Miller, B.A., Tavistock.

Rev. T. Davey, Boston.

Rev. H. Christopherson, New College Chapel.

Rev. J. M. Calvert, Allerton.

Rev. J. M. Smith, Southwold, Canada W.

Rev. James Hamer, Barrow-in-Furness.
Rev. John Tait, Blairgowrie.

Death of Minister.

——,—Rev. J. Gaukroger, Northowram. Age 44. Length of Ministry, 12 years.

Deaths of Ministers' Wives.

Nov. 18.—Mrs. Applegate, wife of Rev. G. Applegate, Great Leighs.

Nov. 18.—Mrs. Raven, wife of Rev. J. Raven, Ipswich.

Dec. 2.—Mrs. Raban, widow of the late Rev. J. Raban, Stanstead.

Dec. 4.—Mrs. Sibree, widow of the late Rev. P. Sibree, Birmingham.

Dec. 7.—Mrs. Chapman, wife of Rev. W. Chapman, Stroud.

Dec. 11.—Mrs. Jellie, wife of the Rev. W. H. Jellie, Pimlico.

Dec. 12.—Mrs. Drakeford, wife of Rev. S. Drakeford, Marple Bridge.

Dec. 13.—Mrs. Seavill, wife of Rev. T. Seavill, Swanage.

Dec. 10.—Mrs. Bird, wife of Rev. Ca... Bird, Margate.

Testimonials.

To Rev. J. Wills, on leaving Mo... Shields, gold watch, &c.

To Rev. A. C. Moorman, on leavi... Appledore, desk and books.

To Rev. J. Hamer, on his resignati... at Barrow-in-Furness, purse.

Special Services.

Nov. 14.—Conference in reference ... Western College, Plymouth.

Nov. 20.—Jubilee of George St... Chapel, Ryde. (Pastor, Rev. G. A. Coltar... The Revs. H. G. Gray, W. Rose, T. Mo... G. J. Proctor, R. A. Davies, &c., joined ... the proceedings of the day.

The Merchants' Lecture

Will be delivered (D.V.) on Tuesday, ... 8th of January, at the Poultry Chapel, ... the Rev. Thomas Binney, at noon p... cisely.

DANGER AND DELIVERANCE OF THE "JOHN WILLIAMS."

Our friends will regret to hear that the "John Williams" has been in great pe... but will unite in thanksgiving to God for her deliverance. On the 5th of Septemb... she was entering the harbour of Aneiteum, 2,000 miles from Sydney. The weather w... squally, the coral patches numerous, and the navigation somewhat difficult, but t... crew were exercising all possible care; but, notwithstanding all their caution, while th... were attempting to bring the ship round amid the squall, while she was on her "stays," she struck on a coral patch, and became a fixture. The incoming water told alarming... of the mischief done to her bottom, and with all their pumping the water gained u... them. The passengers were conveyed on shore, and a portion of the cargo was land... and conveyed by the natives to the village chapel. Native divers went down and to... to fill the gap, but with little success, and it was feared she would go down stern fo... most as the tide fell. But a gracious Providence ordered it otherwise; the leak w... partially stopped, the pumps began to tell upon the four feet six inches of water in t... hold. Again the divers went down, and nailed three tarred blankets over the bro... and then fastened a board across; and on the third day, to the great joy of the... hearts, she got off the reef. The question then was, What could they do with her... After a professional consultation with some captains in port, it was decided that s... must be taken back to Sydney for repairs. So up went the anchors, the sails w... again set, and, with a troop of twenty-two sympathetic natives to keep the pum... going, they started on their perilous return voyage, accompanied by the mission sh... the "Day-spring," to succour them if distressed; and by the merciful care of God, t... ship safely reached Sydney in three weeks. She was soon put on the patent "slip"... and it was found that, beyond the damage done to the fore part, all is sound; so th... she would soon be repaired, and, we trust, has been permitted, long ere this, once mo... to unfurl her flag amid the islands.

We cannot find a better opportunity than this of calling the attention of our yo... readers to a still further improvement in the "Juvenile Missionary Magazine." ... have seen a specimen copy of the January number, and feel sure that it will glad... the hearts of many to see an old friend thus renewing his youth. Mr. Robinson ha... girded on his strength to make the "Juvenile" a great blessing.

No. 26.– NEW SERIES. VOL. III.

THE CHRISTIAN WITNESS AND CONGREGATIONAL MAGAZINE.

FEBRUARY, 1867.

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PROFITS DEVOTED TO THE BENEFIT OF AGED MINISTERS.

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TO OUR READERS.

We have received many kind letters from friends expressing their very warm approval of our labours, and informing us of their efforts to promote the circulation of the *Christian Witness*. If approving friends generally would do what it is in their power to do, in the exercise of their personal influence, they would save the Trustees the expense of advertising, and might soon double our circulation. This being but the second month of the year it is not too late for them to make an effort on behalf of our issue for 1867. We ask no help except from those who think we deserve it. Let it not be forgotten that the *Christian Witness* gives as much, or nearly as much, for three-pence as most Denominational Magazines give for sixpence.

Received 5s. from Upper Bangor; 10s. from H. T.; and 9s. from Mr. Robert Creasy, the last being profits of sale of *Christian Witness* in Mr. Davison's Congregation, Wandsworth.

Communications from Newbury and Bath will not be overlooked or forgotten.

In our next we hope to review the Conference held with Working-men in the London Coffee House on the 21st of January.

All Communications for the Editor should be addressed to the Rev. JOHN KENNEDY, M.A., 4, Stepney-green, London, E.

Communications respecting Advertisements should be addressed to the Publishers, not to the Editor.

The *Christian's Penny Magazine* is edited by the Rev. F. S. WILLIAMS; and is especially adapted to our Sunday-schools and humbler homes.

ON CONSUMPTION;

ALSO, ASTHMA, CHRONIC BRONCHITIS, COUGH, ETC.

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Notice—Mr. GEO. THOS. CONGREVE may be seen at his new residence, COOMBE LODGE, RYE LANE, PECKHAM, on the usual mornings (Tuesday, Thursday, and Saturday,) until Twelve o'clock.

INTERESTING CASE of a BOY (Correspondent, Rev. J. J. DALTON, DUNCHURCH, near RUGBY).

The case of this boy was brought before my notice in August last, by Rev. J. J. DALTON, who has also corresponded with me upon other cases in that locality.

The following are some particulars of this case:—Family tendency to chest disease, weakness from birth, very short breathing, severe pains in cardiac region, blood spitting, hectic flushes, night sweats, appetite gone, low pulse (only 50), strength rapidly failed, loss of flesh all over the body. "Your attention to this (writes Mr. D.) will be greatly esteemed by his sorrowing parents."

I forwarded medicines at once, ordering also a Liniment, proper spongings at night, and a particular diet, &c., &c.

In the first three weeks or more there was no perceptible improvement (*note this*), but the instructions I gave were still followed, after further communication with me. Shortly after this a favourable change took place, the lad gradually recovered.

Nov. 30.—Mr. Dalton writes me—"The boy Winckles is now walking about *a living wonder to all who saw him before he began your advice.* He is better in appearance than before his illness. *You are at liberty to use* my testimony for the good of others.

THE

CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

FEBRUARY, 1867.

THE CHRISTIAN MARTYRDOMS,—THEIR CHARACTER AND APOLOGETIC VALUE.

By the Rev. E. W. Shalders, B.A., Rochester.

THE saying of Tertullian, that the blood of the martyrs is the seed of the Church, has passed into a proverb. But why should a man's readiness to die for the Gospel be regarded as any recommendation of it, and not be classed with the self-inflicted tortures and immolations of swinging dervishes and other heathen fanatics? In short, what is the real value of martyrdom as an evidence of the truth of Christianity? The inquiry is both interesting and important. When we recall the contempt of pain shown by a Hindu devotee, the fortitude with which men have braved death, even for a bad cause, and the constancy of Roman Catholics persecuted by Protestants as well as of Protestants persecuted by Roman Catholics, we see that some men will die for any cause to which they are attached, whether bound to it by superstition, intellectual obstinacy, patriotism, or enlightened faith. Now it is evident that if Christian martyrdoms are to be classed with acts of fanaticism, the impression they have made upon the minds of men in favour of the truth of Christianity has no more solid basis than the impression produced by fanaticism on the minds of the superstitious and wondering heathen.

It is necessary then at the outset of this inquiry to point out the peculiar character of the Christian martyrdoms. They are distinguished from the self-immolations of blind enthusiasm by two important differences. (1) They do not spring from any stoical indifference to pain or disregard of the value of life, nor (2) are they sought after as a meritorious means of obtaining salvation. In what respects, also, they differ from other acts of self-devotion will appear when we come to speak of their apologetic value.

During the persecutions of the second century, when martyrs and confessors were already regarded with peculiar affection and honour, there were those who courted and defied danger instead of abiding in calm submission the issues of God's will. But with that sobriety of judgment which has for the most part distinguished true piety, the Church reprobated this kind of conduct as opposed to Christ's express precept, "When they persecute you in this city, flee ye into another." At Smyrna, some who had worked themselves up to the highest pitch of fanatical zeal, unsummoned, appeared before the heathen tribunals and declared themselves Christians. When pressed, however, by the magistrates, and shown the wild beasts to which they were to be thrown, their false confidence forsook them, and they redeemed their lives by burning incense before the effigy of the Emperor. Very different was the conduct of the aged Polycarp who sought safety in concealment and flight, as long as he could, without seeming to desert his principles. Yet he was deeply sensible of the honour of testifying for Christ by a martyr's death, for before the pile was lighted at which he was to suffer, he prayed, "Lord, Almighty God, Father of thy beloved Son, Jesus Christ, through whom we have received from Thee the knowledge of Thyself: God of the angels and of the whole creation, of the human race, and of the just that live in thy presence, I praise Thee that Thou hast judged me worthy of this day and of this hour, to take part in the number of Thy witnesses, in the cup of Thy Christ." The letter of the Church at Smyrna, which gives an account of his death, expresses the conviction that events had been so ordered in his case that he might exhibit what was the essential spirit of Evangelical martyrdom. "For he waited," the letter says, "to be delivered up, imitating in this respect our Lord, and leaving an example for us to follow; so that we should not look to that alone which may conduce to our own salvation, but also to that which may be serviceable to our neighbours. For this is the nature of true and genuine charity, to seek not merely our own salvation, but the salvation of all the brethren."* These words show how truly they had apprehended the spirit of the Apostle Paul's sentiment, "Though I give all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

In the persecution which broke out in the middle of the next century, under the Emperor Valerian, and directed chiefly against the heads of the Churches, Cyprian, bishop of Carthage, was one of the most distinguished sufferers. His last letter to his Church shows that the same spirit of Christian sobriety ruled his conduct, for he says, "Do you, my dearest brethren, in conformity with the directions which, according to the doctrine of the Lord, you have often received from me, study to preserve quiet. Let no one of you lead the brethren into tumults, nor voluntarily give himself up to the heathen. The only time for any one to speak is after he has been apprehended; in that hour, the Lord, who dwells in us, speaks in us."† With this prudence he united all the fortitude of the bravest, and when the fatal sentence was pronounced upon him, his last words were, "God be thanked."

* Neander, vol. i. pp. 151, 152. † Ibid., vol. i. p. 190.

The conduct of these distinguished martyrs exactly corresponded with the course pursued by Peter and Paul, when exposed to peril for the sake of the Lord Jesus. Whenever it could be avoided, without sacrifice of principle or dereliction of duty, they yielded to the circumstances of the hour, and found safety in concealment or flight. Peter, when delivered by the angel from prison, left Jerusalem for another place, and Paul made his escape from Damascus by night, when his life was threatened by the deputy of King Aretas. Both, however, sealed their testimony to the truth in their own blood when the cause of Christ demanded the sacrifice. The same prudence and fortitude have marked the conduct of genuine confessors in all ages of the Church,—of monks and nuns the victims of pagan barbarians, of Protestants persecuted by the Church of Rome, of Puritans harried and hunted by the Church of England. And the missionaries of our own age have been guided by the same principles, adopting the golden mean between an useless exposure of their lives to danger and a cowardly shrinking from perilous duty. They may have erred by leaning now to one extreme and now to the other, but their errors have been errors of judgment rather than departures from principle. They have never dreamt of securing their salvation by straining after the martyr's crown. This absence of fanaticism from their conduct, and their humble trust for salvation to the same grace by which all must be saved, constitute a difference, wide as heaven, between Christian martyrdoms and pagan immolations.

What now, we may ask, is the value of such martyrdoms considered as evidence for the truth of Christianity?

1. *They prove the sincerity of the confessors;* and in reference to testimony this is of the greatest importance. The Christian religion is emphatically a historical religion. The great miracle upon which it rests—the resurrection of Christ—is a fact concerning which any sensible and honest men, though destitute of learning, are as competent witnesses as an equal number of learned doctors. It did not require any extraordinary penetration or experience to pronounce whether a man whose side was pierced with a spear, and whose body they had handled and prepared for burial, was really dead, or whether He came to life again and was seen by them walking, talking, eating, and at last ascending up into heaven until a cloud received Him out of their sight. Let it never be forgotten that this was the question at issue between the first disciples and the opponents of their faith, whether Jews or Gentiles, and that this is still the question at issue between Christianity and unbelief. It is mere waste of breath to argue any subordinate question with an unbeliever whilst this is undecided. If the resurrection of Christ cannot be established, then the objection lying against this fundamental article of Christian belief renders all minor objections unnecessary; if it can be established, then the truth of Christianity is proved, though all minor objections were tenfold more plausible and weighty than they are. Not only, however, is this fundamental article of our faith a fact, but the life of Christ, and, therefore, the great example of Christian law, is a fact; so also the promises of the Gospel are, in one view

of them, facts. Either Jesus Christ did live such a life, and utter such promises, or He did not. The disciples might have been below the average of mankind in discernment and common sense (though the evidence is all the other way), and yet have been perfectly competent to testify whether these things were so. Hence, the controversy between faith and unbelief is mainly a question as to the sincerity of the first witnesses. If they were sincere, Christianity is true; on the other hand, if Christianity be not true, they were a band of worthless impostors. The scepticism of the present day is very anxious to avoid this plain issue, and, to divert attention from it, proposes fantastical hypotheses and raises all manner of side questions; but to this it must be held. Now the value of the Christian martyrdoms is just this, that they are the most convincing proofs which can possibly be afforded of the sincerity of those who professed to have been eye-witnesses of Christ's life, death, and resurrection. It is contrary to all experience that the basest of mankind (and if the Apostles were impostors they were nothing else) should devote their lives to the preaching and practice of virtue, and that, to obtain credit for a lying story, they should resign all that men hold dear, and at last sacrifice life itself. They said, "they could not but speak the things they had seen and heard," and they deliberately preferred death to silence. If this does not prove their honesty, then honesty is incapable of proof. But who can doubt the sincerity of a man's word when he is ready to die for it?

2. *The Christian martyrdoms show the strength of the convictions and the force of the motives by which its confessors were sustained.* Not only did the men who were eye-witnesses of the great facts of the history of Jesus Christ lay down their lives for the truth of their testimony, but their converts also. Yet these converts had as deep an interest in ascertaining the truth of the Apostles' statements as we can have. Truth on a subject so vital to human happiness as religion, was as important to them as to us. Nay, they had a deeper interest, for in their case, to believe the Gospel story was to share all the perils of those who preached it. Believing the Gospel does not in our case involve the rupture of the dearest ties of nature, the suffering of poverty, exile, and death, but we know that multitudes believed it in the face of all these perils. Surely to them its evidence must have appeared irresistible. Had the Apostles been deceivers, these men who knew them, and have handed down their testimony, must have found it out. The Apostles had nothing to offer their converts but truth, a strict law of life, and a hope of spiritual blessings. Yet these converts cheerfully followed their teachers to death, rather than resign the hopes with which their testimony had inspired them. The world would not so die for its unbelief. When. in a later age, force was used to compel men to profess Christianity, paganism supplied no martyrs. Christians, then, that would die for their faith must have had stronger reasons for that faith than the world for its unbelief, and so their dying testimony is to us a precious link in the chain of evidence by which the truth of Christianity is confirmed. The force of this argument has been weakened in some minds by observing that the Roman Catholic and Protestant faiths have both had their martyrs. Men have died for maintaining the real presence of Christ's body in the sacrament of the supper,

as well as for denying it. But martyrdom is no test of the truth of speculative doctrines. A man may be a Christian and believe in the authority of the Pope of Rome, and a man may be a Christian and deny it. One man dies for a doctrine which another deems a heresy, and both feel that fidelity to Christ binds them to the profession of their particular views. The differences which separate the great Churches of Christendom, though of great importance, do not touch the truth of the Christian religion. The great creeds are common to them all. In so far, therefore, as such martyrdoms have any bearing upon the evidence for the truth of the Christian religion, both may be claimed as proofs of the moral force of Christian truth, and of the reality of that spiritual power by which weak men and women are enabled to brave suffering and death rather than be unfaithful to conscience and to God. It is no proof to us of the Divine authority of the Papacy, that Sir Thomas More died in defence of it; nor is it any proof that it is an usurpation that Bishop Latimer chose to burn rather than bow to it, but it is some proof of the power of Christianity in both these men that they equally preferred death to apostasy, the claims of Christ and conscience, as they held them, to the commandments of men.

3. *The Christian martyrdoms corroborate the testimony of the gospel, that power from on High is given to them that believe it.* That the fortitude with which the Christian martyrs have braved the most cruel tortures is not to be set down to a fanatical zeal, their prudence and sobriety show. Their disinterestedness and pity for their persecutors prove them to have been as little actuated by obstinacy and pride. In the absence of these motives, what known human power will account for the calm courage and hopefulness of their bearing? In the persecution of the Church at Smyrna, to which reference has been already made, the Christians displayed great tranquillity and composure in the midst of the most agonizing torments. "They made it evident to us all," says the Church, "that in the midst of those sufferings they were absent from the body; or, rather, that the Lord stood by them, and walked in the midst of them; and staying themselves on the grace of Christ they bid defiance to the torments of the world." The annals of the Church are full of such instances of triumphant endurance. Its martyrs have made their prisons temples in which they offered thanksgiving and praise, have prayed for their persecutors with their latest breath, or sung psalms out of the midst of the flames in which they were being consumed. These spectacles have been more convincing than a thousand arguments. The bystanders have felt that such meekness and confidence could only be inspired by a spirit more than human, and thus, as spiritual Samsons, they have inflicted a heavier blow upon the Philistines of unbelief by their death than by all the efforts of their life-time.

4. *The Christian martyrdoms have been of the highest value to the cause of the gospel as proofs of disinterestedness and love.* Selfishness is bound up in the hearts of unrenewed men. That they should be slow, therefore, to believe in professions of disinterestedness is not to be wondered at. They naturally suspect some design to make a gain of them in men, who, owing them no favour, seem at so much pains to confer it. "Why," they think, "should these men concern themselves about us, and put themselves to such trouble and cost,

to do us good? We know by experience how little gratitude even is to be expected from the generality of men, and why should these be so much better than others? We have found out to our cost the emptiness of professions of disinterestedness, and are not going to be fooled by them, because they wear the mask of religion. Doubtless they want to gain an ascendancy over us, and then make use of us to serve their own ends. These preachers will become our priests, and priests are notoriously the laziest, and most rapacious of mankind." So the world has reasoned, so it reasons still. Even in Christian countries, ministers of religion are regarded with suspicion on these grounds by a large, if not an influential, class. The case was not different among the Greeks and Romans, as their satirical literature shows. Similar objections are entertained by Hindus and Chinamen. They have had bitter experience of the cupidity of European merchants and soldiers, how natural that they should think that the priestly caste is no better. Even savages have had too much reason to fear white men, and repel them as intruders. More than one modern missionary has fallen a victim to the revenge they have taken for injuries inflicted by other white men, previous visitors to their shores. Add to such considerations as these the force of the passions of cupidity and cruelty, never laid under restraint, and who can be surprised that the foundations of Christian sanctuaries in savage countries have so often been laid upon the murdered bodies of the first preachers of the faith?

Now the way to every man's mind is through his heart. Convince him that you love him, and you have gained his ear. Show him that you have nothing to gain from him, and half his prejudices are disarmed. "Skin for skin, what will not a man give for his life?" is an appeal which all men understand, and they know that there is no stronger proof of love between friends than that they should lay down their lives for each other. But the Christian martyr, like his Master, is willing to lay down his life for his enemies; he will die rather than take an unholy revenge; rather than weaken his example of disinterestedness, he will forego the right of self-defence; he will sooner shed his last drop of blood than enfeeble, by a single word of reproach, the power of his testimony to the great Example of forgiving love. It was this mighty power of love, exemplified in men, women, and children, that turned the pagan world of antiquity upside down. The adherents of the false gods of Greece and Rome could work no such wonders of love with their enchantments, and so wherever martyrs bled believers multiplied.

The essential spirit of martyrdom is loyalty and love to Christ shewn in consecration of body, soul, and spirit to His service. Though never called to go to Him in such a chariot of fire as has carried many of His disciples to heaven, we are under constant obligation to pray for and exemplify that spirit of self-sacrifice, which, sustained by His grace, would enable us to brave a martyr's death. The occasions for its exemplification which arise in the course of our lives are insignificant in comparison with those that have called forth the fortitude and zeal of the noble army of *martyrs*, but they are scarcely less valuable as tests of our loyalty to

Christ and fellowship with His Spirit. It was some help to the martyrs in sustaining their fidelity, that the issue before them was so plain and decisive. If they could not abide the trial, they stood convicted before the tribunal of their own conscience, and in the judgment of their brethren and of the world, of having denied the faith. There was little room for sophistry or evasion. The alternative presented to them was plain—Christ and death, or apostasy with escape from death They could not save their lives and their Christianity. But the call to self-sacrifice addressed to us is seldom so peremptory and clear; we may evade it without seeming to deny the Lord who bought us, and so renounce our hope in Him; hence, we may safely say, that where love and loyalty are strong enough to lead to self-denial at the whispered promptings of the still small voice, there is a fidelity which, in times of outward trial, would not shrink from the torture chamber and the stake. Let us then cherish the spirit of self-sacrifice, that we may be one in heart with all Christ's confessors, and be found worthy to rest with them who, through great tribulation, have entered into the joy of their Lord.

AN INDIAN OFFICER: HIS CONVERSION AND HIS LIFE.

THE first "overt act" in connection with the great Indian mutiny took place at Barrackpore on the 29th of March, 1857. On that day, a sepoy of the 34th Regiment, N.I., most probably intoxicated with drugs for the occasion, ran out sword in hand, in front of the regimental lines, calling on the men of the regiment to mutiny, and loudly defying officers or any one to touch him. An adjutant, attempting to seize him, got roughly handled, and both he and a sergeant-major, who came to his help, were wounded; some of the other sepoys, it is suspected, helping in the scuffle to maltreat them, whilst their comrades looked on for amusement. All this was immediately reported to Colonel Wheler. The colonel, who had but just before assumed the command of the 34th, and was therefore personally almost a stranger to its men, proceeded to the scene of disturbance in company with Captain Drury, and ordered the guard to load and advance against the mutinous sepoy, who, rifle in hand, was continuing to parade in front of the lines, challenging the officers to touch him. The jemadar and guard, after moving a few paces, stopped and refused to advance, manifesting the same mutinous spirit as the sepoy. Accordingly, seeing nothing else was to be done, Wheler reported the matter to Major-General Hearsay, commanding the division, who, with the vigour of his character, galloped up with his escort of troops, and ordered the guard again to advance. With a force thus taken from another regiment, and drawn up against them, they dared not disobey; and the general then leading his party against the mutinous sepoy, the man on their drawing near shot himself.

It will be remembered that the

"hue and cry" immediately arose against Colonel Wheler on two grounds,—first, that of personal cowardice, and, secondly, that his "preaching" propensities were the occasion of the mutiny. We are not in a position to say whether his conduct on this occasion at Barrackpore was sufficiently decided and vigorous. But we know that some thirteen years before he acted in a great emergency with a promptitude and courage worthy of the most honoured soldiers. A regiment which he had commanded for some time was placed under the command of another Colonel, and was about to be disbanded for reasons which are now deemed to have been insufficient, if not unjust. The night before the disbandment, a rumour spread amongst them that it was designed they should be inveigled into a circle of European troops and artillery and thus be destroyed. A panic ensued, and a message in the dead of night came to Wheler that his regiment's lines were empty! Learning the route they had taken, he mounted his horse, galloped after them, and in the midst of the jungles did the solitary man visit this disorganized and incensed mass, and plead for their return to duty, and ere morning dawned that same mass, now drawn up soldierlike under their veteran commander, were in their usual place on the general parade.

As to the charge of provoking the mutiny by preaching to his soldiers, it required but a few months to bring the truth to light that, not the faithful Christians in the army and out of the army who sought openly and honestly to bring India to Christ were the occasion of the mutiny, but the system of infidel and dishonest truckling with the superstitions and idolatries of the land on the part of our nominally Christian government and its agents. And it was not until God-fearing men were placed at the head of our army that Providence restored victory to our arms. "Before this the Government had to offer up in sacrifice the chief authors of the ungodly conspiracy against Wheler and Christianity."

We have now before us a biography of this good man, from which we are happy to present to our readers a history of his early life and conversion.*

The Whelers were an ancient family, settled in Worcester since 1310, and they are still possessed of an ancient baronetcy in that neighbourhood. The family was conspicuous for its devotion to the royal cause at the Revolution. Some of its members held high offices under the Stuarts. In later times their descendants have attained prominent positions in the East India Service. The family motto, "*Facie tenens*," ("Even to the face"), might aptly represent him whom we are about to portray.

Descended from this good old stock, which has furnished thews and sinews to our army and navy, Stephen Glyn Wheler, the subject of this memoir, was born at the family seat in the quiet village of Leamington Hastings, nine miles from Leamington, on the 29th March, 1802. He was educated at Rugby, nine miles from his home, and was chiefly re-

* Memoir of Colonel Wheler: afterwards Major General, E.I.C.S. By Major H. M. Conran. With Preface by McLeod Wylie, Esq.

markable for an honesty and frankness of character that made him a general favourite. At this time he had not any trace of that serious thought which marked his later years.

Favoured by birth, constitution, and training with those qualities which have distinguished the military and naval services of our country, he landed in India at the tender age of sixteen, when, if education was incomplete, character and disposition were yet plastic to receive impressions of Oriental life as they presented themselves to one who was at once an English gentleman and the subaltern of a Sepoy regiment. With all the buoyancy of youthful hope, and amidst the dawning antecedents of the British Eastern Empire, young Wheler entered the battle of Indian life while as yet the Mahratta confederacy was unbroken and Bhurtpore uncaptured; whilst on every side the powerful independent states of Nepaul, Burmah, Scinde, the Punjab, and Afghanistan, yet in their integrity, were plotting against the new adventurer from the West.

As regards his home training, Wheler might boast like Paul, of being "a Hebrew of the Hebrews, as touching the law a Pharisee," and he was now being initiated into the arts of military life and the time-honoured customs of India, which enabled our countrymen to exert the power of the superior mind to conquer and rule the inferior. For twelve years the young officer walked in the ways of the world; his own ambition and carnal desires occupied his time and his thoughts. According to the custom of those days, he looked forward and made progress towards acquiring a fortune, which every one expected to carry home with him, after spending his prime of life and years in the country. His moral habits and energy qualified him for success in this object, so that after a few years, having obtained his promotion to a captaincy at an early date, he had, through the kind offices of Calcutta agents, accumulated a considerable sum.

He passed this period of youth in the fertile but debauched province of Oude, from which most of our Sepoys are recruited. He also passed through the ordeal of "Lucknow," in India notorious even in those days for every vice, and not the less on that account a favourite station with the native army and their European officers. Wheler had here, at least, every opportunity for learning the habits, language, &c., of the Sepoys, and becoming initiated into camp life; and we find that he was remarkable at that period for his activity and speed of foot, getting command of the light company, which he retained many years.

Already he began to indulge in a little castle-building—how he was to return home, and having secured a sweet partner in life, was to revel in all the domestic enjoyments which his native land, old friends, and, above all, his snug little fortune, would procure him; but in the meanwhile, as on the "sinews of war," his whole soul was concentrated on his savings, or, as one of his brother officers used to remark, "his heart was in his money bags." He was thoroughly devoted to earthly enjoyments, and in all its lawfully accessible forms "he withheld not his heart from any good." Female society, in the scanty measure in which it then existed in the Upper

Provinces, had peculiar charms for him; and, being of a domestic, amiable disposition, he was constantly found accompanying the ladies at the piano with his flute. This, with field sports, for he was somewhat partial to shooting, varied the dull routine of his regimental life. In 1832 he made a short trip into the "Cole" country, where the aborigines in utter barbarism, armed only with bows and arrows, had drawn down some threatening military demonstrations; and this embraced almost the total of Wheler's experience of active service during the entire fifty years of his Indian career.

It was whilst engaged in a distant station of Central India, called Saugor, somewhere about 1829, and when it might be truly said of him, "God was not in all his thoughts," that Wheler was visited with a dangerous illness, which brought him to the verge of death. Terribly alarmed in the prospect, and conscious of all his unpreparedness, fearfulness and trembling took hold upon him. In his distress he called upon the Lord, and cried unto his God. Perhaps the want of any Christian voice to point him to Jesus aggravated his condition. Probably he had hitherto never heard an evangelical sermon, nor learnt the merest rudiments of Christianity.

Conscience being thus left to do its worst, most dreadful was its voice in the ear of the sinner. He was shut up, perhaps happily, to that solitariness which has so often in the "far country," brought the prodigal, when he has come to himself, to say, "I will arise and go to my Father." But to him it was a long and a weary journey; he was yet afar off, farther than from his native land, though in those days it was the best part of a year's journey thither from those remote regions. For many months under what divines term "law-work," did Wheler endure the lashes of outraged conscience, and continue the vain attempt of building up a righteousness by works. The burden grew but the heavier, for, as it has been often remarked, where the Lord designs any for special usefulness, He frequently digs the foundation thus deeply, by painfully leading them through the wilderness "by a way they know not," before giving them a prospect of the promised land.

Wheler long retained a vivid recollection of that terrible march around Sinai, and had a lively sense of God's mercy in raising up instruments for his relief. He was always ready to tell others what God had done for his soul; and thus many, under similar difficulties, were encouraged to hope in the Lord.

His regiment about this time was ordered to Calcutta and Barrackpore, somewhere about 1830—31, and he preceded it a few months on leave. He then eagerly sought for spiritual counsel, and not in vain. No part of India was so highly favoured with religious ordinances and persons of eminent piety as Calcutta, amidst the fluctuating society ever passing through it to the Upper Provinces, and the current of mercantile and military men ebbing and flowing with the changes of every season. There was Archdeacon Daniel Corrie, to whom Wheler is thought to have been specially indebted for spiritual guidance, and his successor, Dealtry; there was also the Diocesan, Daniel Wilson. But time would fail to

tell of Dr. Duff, Boswell, Lacroix, Carey, Marshman, and other eminent clergymen—lights of the world, intellectually and spiritually. Here, Wheler was "in Goshen," where "they had light in their dwellings;" and doubtless, after his conversion, he gladly availed himself of the spiritual privileges here open to him. Often has he spoken with deep feeling of the refreshment he received to his soul at that place; but his was too genuine a work of God, and Wheler too decided a character, to be, *at this stage of conviction*, fully met by the aid they rendered, nor were his Calcutta friends the men to daub with untempered mortar.

Even in Calcutta, with its means of grace, Wheler could not find all he sought. It is difficult, in the absence of his own explanation, fully to ascertain the cause of this. Various things may have combined to shut out the light from his soul. He was of a retiring, shy disposition, and in all probability concealed, in a great measure, the depth of conviction under which he laboured; so that even in the occasional visits he paid to such eminent Christian clergymen as Archdeacon Corrie and Daniel Wilson, his case might not have been understood. There is also reason to believe that he made few intimate acquaintances amongst godly people, through whose friendly intercourse help would have been more naturally found.

Wheler was designed for a different sphere of labour, and his character had to be formed after another type and by peculiar agency. The Lord was even now saying to him, "Depart, for I will send thee far hence unto the Gentiles."

"Still in his sea-beat prison his Lord and he held tryst,
Calcutta was not heaven, and preachers were not Christ."

He went back to his Bible and to his God. He spent about a year in searching the Scriptures, and in his then utter ignorance of the scheme and fundamentals of Christianity, he acknowledged his great obligation to "Scott's Commentary," which, by the advice of Bishop Wilson, he "perused from beginning to end." Being of a devotional frame of mind, he found a little book, "Sacra Privata," by Dr. Wilson, the apostolic Bishop of Sodor and Man, a great help to him, and for several years he took every opportunity of circulating it amongst those whom he found seriously disposed. His attachment to two books of such opposite principles proves how much he was left to his own guidance.

It was thus in the use of such a variety of means that Wheler at last found deliverance from his burden. This was as complete as when Christian's load fell into the sepulchre; and, as described by Bunyan, it was at the sight of the Cross. He then obtained a large acquaintance with the mystery of salvation, for God had "opened his understanding to understand the Scriptures." Nor did he ever lose the blessing. With one short exception, yet to be mentioned, "the candle of God shined upon his head," he could always say, "My glory is fresh in me, and my bow is renewed in my hand." From that time God's Word became the Book of books to him; he studied it unremittingly. It furnished him with his armour against all the enemies he was henceforth to encounter, and with an inexhaustible supply of strength and

comfort for the warfare. Even during some deep fluctuations of opinion on doctrines not fundamental, which he experienced in after years, his earliest views of truth remained unshaken, and, with all his characteristic enthusiasm towards certain authors, and his zeal in circulating them, they never came into competition with his first-formed views of truth, and ardent attachment to the Word of God, which, as a substratum of rock, formed the foundation of his character and work.

No sooner had Wheler attained thus to "joy and peace in believing," than his thoughts reverted to his old comrades and friends in the regiment. With all the ardour of first love, he went from house to house to tell them what God had done for his soul; nor did he go forth under mere impulse of natural feeling, but reluctantly, and constrained by sense of duty. He had previously a great struggle with natural pride or diffidence (that bold-faced villain, Mr. Shame, as Bunyan calls him), to which Wheler was extremely sensitive. It was only after earnest prayer for Divine aid that he triumphed over all carnal excuses. He then realized God's "strength perfected in weakness," and "so spake that many believed." It was thought that, with one or two exceptions, all the officers were then or at no long interval brought to the Lord, so that soon after the 34th Regiment N.I., which had previously been pre-eminent in the usual ungodliness of our countrymen in the native army, became distinguished for the piety of its officers, and known even by the world as "The Bishop's Own!" Not a few in the regiment preceded him to the heavenly rest, and were ready to welcome him as the means of their conversion to God.

One of the first enemies he had to encounter after his conversion, was his old sin of covetousness. He for a considerable time had felt dissatisfied with himself, being conscious of his over-attachment to his money, and excessive anxiety about his hoardings. It often brought him so low that he had to cry unto the Lord for deliverance from this, his easily besetting sin. For a time it appeared all in vain. It so happened that in 1832, whilst he was engaged in the "Cole" country, a commercial crisis occurred, affecting the agency houses in Calcutta, and amongst those that failed was the one which had Wheler's money, and that of the medical officer of the 34th. It was all swallowed up. The doctor and Wheler received the tidings at the same time. The doctor cut his throat, but Wheler praised the Lord! He said that the moment the news arrived he felt inexpressibly relieved, and, recognizing God's hand in the matter, returned heartfelt thanks to Him for thus answering his prayers. Nor from that moment did a shade of regret for the loss sadden his heart. Henceforth he understood his duty, and determined never again to save money—a resolution he persevered in to the last, although generally in command, and drawing very handsome allowances, six or seven times what he needed, on his self-denying scale of expenditure. Another incident about this time proved his decision of character; feeling his old love to music-parties too great a temptation, he deliberately broke in pieces his beloved flute, a valuable one by Rudall, which he had procured from England at considerable expense, nor did he

ever again indulge in the amusement. Some may regard this as asceticism, and so it might be in this favoured land; but in India at that time the Christian had to throw away every weight, and journey on in light marching order.

From 1832 till his death in 1864, Colonel Wheler laid himself on the altar of Christ with an unreservedness and self-denial, which are best described not as apostolic, but as Christlike. He may not have been, probably was not, much of a theologian, but he was, what a governor-general once called Havelock, "every inch a Christian." How he spent his strength and his substance "in labours above measure," our readers will find in the Memoir before us. Bishop Daniel Wilson used to say, "If every one of his countrymen was like Colonel Wheler, he would have ten thousand missionaries." And Major Conran adds, "Yes, and if every regiment had possessed such a commanding officer, there would never have been a mutiny of the Bengal native army."

GRACE ABOUNDING;

OR, THE HISTORY OF ONE OF THE CATO-STREET CONSPIRATORS.

By the Rev. J. Hallett, Norwich.

One Sunday evening in November, 1856, my attention was drawn, when in the pulpit, to a small, keen-eyed, intellectual-looking man, verging towards three-score years and ten, sitting in the gallery, to my right. His earnest attention first struck me, and then the emotion he felt, making itself visible in tears, drew my eye frequently in that direction. On the following Sunday evening he occupied the same seat, and, in the course of the service, seemed more moved than on the previous occasion. That night I resolved to search him out during the week, but, ere I sallied forth, on the Monday morning, on my usual weekly round of visitation, I received from him a request, through a mutual friend, that I would grant him an interview. To this, of course, I readily assented, and the day following he came to my house. Never shall I forget that morning. Speechless and trembling with emotion, he took me by the hand, whilst tears literally filled the furrows of his cheeks, which were unusually deep. Often he renewed the effort to make known his heart-sorrow, but as often would new paroxysms of grief stifle all utterance; till at last I became alarmed lest his physical or mental powers, or both, should give way. Ultimately, however, he became more calm, and I found him a deeply convicted sinner, seeking an all-sufficient Saviour.

The remarkable history of that man, I will briefly relate, as I afterwards received it from his own lips.

He was born of God-fearing parents in Spitalfields, who belonged to the artisan class with which that district abounded, and, as already intimated, about three-quarters of a

century ago. His father had seen, and heard, and conversed with John Wesley, and had caught and retained to the last some of the religious fervour that followed in his train wherever he went. As the son grew up, he, however, was caught in the meshes of scepticism, and soon, therefore, deemed it *manly* to throw off the restraints of religion and of home. About that time, the silk-weaving trade began to decline, and this youth, with several of his companions, entered the mercantile service and went to sea. Whilst thus engaged he suffered many hardships, and had many narrow escapes with his life. On one occasion, he fell from the mainmast, and was taken up as dead; but, said he, "I was miraculously restored, for the Lord had need of me." His last voyage, which was to the coast of Africa, proved most disastrous. Once, a fire nearly destroyed them and their ship, so that they were delayed many months for repairs; and then they were no sooner on their way again, than that fearful scourge, the yellow fever, broke out on board, and greatly reduced the crew. Among those who fell victims to the malady were the captain and his mate, who, when dying, committed the command of the ship to the hero of our narrative. After a few weeks' fair sailing, a storm arose, and the vessel was driven ashore on a most unhealthy and inhospitable part of the African coast. Here, again, the pestilence attacked them, still further reducing their number, and laying prostrate for weeks the newly-made captain. Gradually he was restored, but the miseries endured for months by the survivors, and the fearful straits to which they were reduced for sustenance, are too harrowing to relate. The signal fires they kept burning, night and day, seemed to no purpose, and despair seized them. At length, in the early dawn of what proved to be the day of their deliverance, they espied a vessel signalling in return. It gradually approached their coast. Boats were lowered and sent ashore. A few men landed, ascertained their circumstances, and, having returned to their ship, came back again with provision and help, and thus they were soon again on their way to the desired haven. They reached the port in safety, and, having delivered their cargo, and partly freighted their ship again, safely and quickly returned home, though under the command of so young and inexperienced a captain, and a crew in every way so unequal to their task. Gladly would the owner have retained the services of our youthful mariner, but he had had enough of a seafaring life, and therefore resolved to try his fortune again at Spitalfields weaving.

And now, another trial awaited him. During his absence, his pious mother, with a prayer on her lips for her sailor boy, had departed to be with Christ. The tears that rolled down his cheeks as he crossed the threshold of his childhood, and learnt for the first time the sad tidings, as he saw the old arm-chair vacant, and asked for its former occupant, revealed the fact, that there was still left a chord which would vibrate when touched by a gentle hand, with the fullest sentiments of our nature.

Not long after his return, and almost before he had recovered from

the shock which the news of his mother's death had given him, the old man, his father, began to sicken. During a long and severe winter he suffered much, but not a murmur escaped his lips. Faithfully and tenderly the son watched and nursed him by night and by day, often witnessing his unshaken trust in God, and hearing the aged disciple "rejoice, in hope of the glory of God." As spring came round, and nature put on her resurrection dress, and the birds began to warble their Creator's praise, the good old man dropped his mortal garment, and, in the presence of his son, with a song of triumph on his lips, passed within the veil.

Now came an important crisis in the young man's life, and one in which the hand of God was strikingly visible. Soon after the father's death, he became acquainted with some men of sceptical minds and loose manners, and speedily drank in their opinions. Among these were the men who suffered in what is known as "The Thistlewood Conspiracy," a conspiracy formed a few days after the accession to the throne of George IV.—whose object it was to murder the Ministers of State, break open the prisons of London, and accomplish a Revolution. The diabolical design was, however, frustrated by the apprehension of the leaders, in a hay-loft, in Cato street, on the very evening fixed for the commission of the crime. Thistlewood and four others were executed; the rest were transported. With shuddering emotion, I heard the subject of our narrative say, "It was God who kept me out of that hay-loft, and perhaps saved my neck from that gallows." The deliverance was brought about in this way. The gang I have referred to, went in twos or threes on Sunday afternoons to lecture on infidelity. On one occasion, the first speaker ridiculed, and made the subject of much laughter, what he was pleased to term—"the happy death-bed theory." This was too much for his companion, who had so lately stood by his father's dying-bed, and been impressed with his joyousness when in the very grasp of "the last enemy," and, as he had next to speak, he took the opportunity of informing his audience, that, although he did not accept a happy death-bed as evidence of the truth of Christianity, yet, after all, such an one as he had lately witnessed was not a thing to be laughed at. Some angry words followed, and he left. A few days afterwards, the scoffer was arrested in the hay-loft, and ultimately executed or transported. From that time, infidel associates were shunned, but not till long after were infidel opinions renounced.

He was now engaged by a most respectable firm in this city, and in their employ continued till his death, enjoying the confidence of all, as an upright and trustworthy servant. He married, and it pleased the God of all grace to bring his wife to a knowledge of the truth. His strong attachment to her induced him for years to accompany her to the house of God, but no saving impression was made on his mind. At length, she being removed from him by death, various dissensions among those with whom she worshipped became to him an excuse for abandoning altogether any observance of the Lord's-day. It was at this juncture that I was called

to exercise my ministry in the time-honoured sanctuary in which, on the occasion referred to, I first saw my attentive listener. Reports connected with my settlement, which had induced me to publish a little volume of lectures, had reached his ear; and having inquired concerning me of a member of my church, who was in the same establishment with him, the book was put into his hands, and, thanks be to God, was the means of inducing him to come and "hear words whereby he might be saved." His deep conviction of sin I have already detailed. His conversion followed, and, having given himself to the Lord, he gave himself to His people, and often have I heard him, with tears and deep emotion, speak with wonder of the forbearance of God, and "the exceeding riches of His grace."

An accident, at length, laid him upon a bed of suffering, which proved the bed of death, and he passed away from our midst to join, we believe, his sainted parents in glory. After his death, a brown paper parcel was sent me, which he had strictly enjoined was to be opened by none else. It contained the books by the arguments of which he had, forty years before, fortified his mind against the truths of Christianity, but in the margin of which he had, in his old age, inserted the arguments whose force and truth he had felt to be too mighty for Tom Paine's "Age of Reason," or any other publication of a like kind.

Christian parents, take courage! Pray in faith. Let your light shine. Be assured, that—

> "Though seed lie buried long in dust,
> It shan't deceive your hope;
> The precious grain can ne'er be lost,
> For grace ensures the crop."

And, Christian worker, faint not! The God of grace is almighty. He can raise to a seat and a throne in heaven the vilest blasphemer, and can use as the instrument for doing it, that which, but for the circumstance which thou deemest against thee, would never have seen the light, and thus make even "the wrath of man to praise *Him*."

SOMETHING WRITTEN AFTER THE SIMILITUDE OF A DREAM.

By the Rev. Palmer Law, Ware, Herts.

WHILST that sable goddess—Night—was holding sway, and man, and beast, and bird, and creeping thing, in obedience to her authority, were silent and still—I dreamed. My slumbers were somewhat disturbed, both by reason of the dream itself, and for want of making out the interpretation thereof. It seemed as though a stranger knocked at my door, and asked if I would like to accompany him, as he could reveal things that would be much to my advantage.

At first I was rather alarmed, and wished that the stranger had not taken the liberty, as I thought it, of visiting me at so unseasonable an hour. But there was something so benign in his countenance, and he spake so lovingly, that I felt that I could do no other than comply. Dressing myself as quickly as possible, we soon found our way out of

ıse. On and on we walked, until ived at, what seemed to me, a nd flourishing city.

ke notice of everything you see," y companion, "and especially of ng that may appear of more than ry interest."

cely had he uttered these words my attention was arrested by a gate, around which crowds of were standing. It was massive igh, so that no man could climb t, and neither could any man :. No one could open it, saving ho had the keys thereof in his

I noticed that some people were to look through it, and that every nd then one and another cried the greatest ecstacy, declaring hrough certain little pin-holes exist in the gate, they had seen as on the other side. However, l that scarcely anyone believed ınd that they were much laughed heir credulity.

these people who stood crowd- ınd the gate, for the most part, pon their heads diadems, very ıg and very beautiful; they were ɔst costly description. They had em on that very evening, and I ay that the diadems made their ance quite angelic.

ıing to my stranger visitant, I Sir, I should like to have such a ı placed upon my head; besides, eem so generally worn, that it me look peculiar not to possess an you tell me whence, and how, e obtained?"

y friend," said the stranger, "I lesire that you will wait awhile. duty now is to pay attention to ɜ taking place."

rebuke caused me to feel rather llen. Still I made the best of it, ted upon the instructions given.

ently the assembled multitude ɜ silent. Not a voice broke the . What was to take place I ıot, for the moment, divine. My suspense did not last long, for I noticed that he who kept the keys of the gate was raising his hand to unlock it. A second more, and it flew open, and the people, nearly all having diadems upon their heads, rushed through.

"With your permission," said my friend, "we will follow the throng for a season. You will doubtless be repaid for the trouble."

"Indeed, Sir," I replied; "I shall be only too glad to avail myself of the privilege you offer. Never before did I see such a thrilling sight; never before did I enjoy such companionship as yours."

So we proceeded to pass within this mysterious gate. I was looking at it, and musing upon it, and upon him who opened it, when my foot stumbled at something that lay upon the ground. You may imagine my surprise at finding that I had stumbled against a very beautiful diadem.

"Sir," said I to my angel friend, "can you tell me how this precious treasure could have come here?"

"By and by," answered the angel, "you may seek from me any information you please. For the present, my advice is, Take notice!"

I came to the conclusion that some individual in the throng had lost it, and I therefore determined to pick it up, and to restore it to its original possessor. My perplexity was great when, upon stooping for the purpose, I found that I could not pick it up. It appeared to be broken into a thousand fragments, and when I tried to lay hold of the brilliants with which it was adorned, I failed to do so.

Presently I saw another diadem lying on the road, and then another, and another, and another still, until the pathway was completely covered with them. Some seemed almost entire, whilst others were shattered to pieces.

I determined, with the permission of the angel, to press forward, and to try to overtake the people, and to ascertain,

if possible, how to account for what I had seen.

We had only proceeded a few steps, when a youth, in breathless haste, and quivering with intense anxiety, came up to us, saying: "Sirs, I had a beautiful diadem upon my head when I passed through yonder gate; somehow, it fell off, and I have lost it. Can you, Sirs, tell me where to find it? I would give the world to have it back again."

When he had finished speaking, he cried aloud, so that my heart began to ache.

Now, a young woman came running up to us upon a like errand. Finding that we could afford no assistance, she presently left us, to proceed in the prosecution of her search.

A certain young man I noticed standing in the road, looking self-condemned, and disappointed, and perplexed. He had lost his diadem; and, having recovered it, he was looking at it very minutely. He turned it from side to side. Was it his? He thought that it must be. Then, again, he almost concluded that it was not. If it had not borne his name, in his own handwriting, on the inside, he would certainly have thrown it away, as not belonging to him. But there it was, and it was *his*. Many of the precious stones had fallen out of it, and he could not restore them. Besides, it was bent and broken, and no one could make it sit so beautifully upon his head, and shine so resplendently, as it once had done. Still, he wore it again, and went forwards with downcast looks, following the throng.

By this, we had overtaken large numbers of the people. Time had been rolling on, and we saw another gate in the distance, just like the one through which we had passed before. My astonishment was great at finding that nearly all the people had lost their diadems. Many had forgotten that they ever wore one; some heaved a deep sigh when they remembered that theirs had long ago been trampled in the dust. A few still rejoiced in their possession; although, in scarcely any case, did they look quite so beautiful as on the night of our passing through the mysterious gate. Still, those who continued to wear them, were kingly to look upon.

Now I dreamed that my angel companion turned towards me, and asked me a question, saying: "Would you like to know the interpretation of all that you have seen?"

"Indeed, Sir," I said, "nothing would give me so much delight."

He then proceeded to make these mysteries plain, and to accompany his interpretation with excellent and profitable remarks.

"That gate," said he, "that you noticed, was the new year. I think that this is plain enough for you to understand. Shall I enlarge upon it?"

"Thank you," I replied, "there is no need of that. I am anxious to hear the interpretation of the diadems."

"Then I will proceed," said the angel. "These diadems are good resolutions, which people are accustomed to make at the commencement of the year. In many cases they are broken as soon as formed; in many more they last only a few weeks. The instances are comparatively few of their being carried out to the end."

At this, I could not refrain from weeping, and I thought that I would ask the angel how it was that they were so often broken; and, if he could suggest how people might more frequently succeed in keeping them.

To my inquiries he gave the following reply:

"A few rules," he said, "might be laid down for your guidance. They are these:

"1. To write the resolution upon paper, and place it where it must meet the eye daily. We often fail in our highest purposes from the simple cause of forgetting them.

"2. To pray for help to carry it through. Without prayer, holy intentions can never be fulfilled. Our strength must come from the Spirit of God.

"3. To give special seasons to reflection upon your resolves—say weekly—that you might see how far you have failed in them, and how far you have succeeded—that you may also reflect upon the blessed issue of success in the matter, and the humiliation of defeat."

The angel now bade me adieu, and vanished out of my sight.

I awoke; and lo, it was a dream!

POETRY.

I saw a wreck upon the ocean floods.
How sad and desolate! no man was there;
No living thing was on it. There it stood;
Its sails all gone; its masts were standing bare;
Tossed on the wide, the boundless, howling sea,
The very sea birds screamed and passed it by.
And as I looked the ocean seemed to be
A sign and figure of eternity.
The wreck an emblem seemed of those that sail
Without the pilot, Jesus, on its tide.
Thus, thought I, when the final storms prevail,
Shall rope and sail and mast be scattered wide;
And they, with helm and anchor lost, be driven,
In endless exile sad, far from the port of heaven.

Professor Upham.

ON RITUALISTIC PRETENSIONS.

Essays by the Editor.

I. The Alleged Spiritual Miracles of Anglican Priests.

Our Anglican priests claim the power of working not physical but spiritual miracles. Now let me say at once that I believe in spiritual miracles, properly so called. In the first epistle to the Corinthians, I read these words: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 9—11.) The change wrought in these Corinthian adulterers and thieves and drunkards was a spiritual miracle, that is, a work wrought by the grace or Spirit of God. But it was not wrought by priests but by preachers,

not by priestly acts but by the ministry of the Word. And then, it was a miracle that could be seen, that showed and proved itself before the eyes of men. When the man in Gadara was dispossessed of the legion of devils, the change wrought in him was very manifest: instead of being so fierce that no man could tame him or even bind him with chains, he was found sitting at the feet of Jesus, clothed, and in his right mind. Equally manifest and visible was the spiritual miracle wrought upon the Corinthians, when, instead of being sensual, bestial, and almost devilish in their character and practices, they became virtuous and pure, partakers of the holiness and love of the Divine Nature.

But what are the spiritual miracles which modern priests claim to have power to perform? "Baptismal regeneration," to use the words of a foremost advocate of Ritualism, "forgiveness of sins through absolution, and the saving of souls through the Eucharistic sacrifice." Now it so happens that two of these alleged spiritual miracles are of a kind which it is impossible to test. Whether souls are saved by the Eucharistic sacrifice we have no means of knowing—no visible means. The region of the miracle is the eternal world into whose secrets we cannot look. And if we ask the Bible to throw light on the subject, we shall not be far wrong in fearing that souls, instead of being saved by the Eucharistic sacrifice, are ruined and lost by their confidence in it.

"The forgiveness of sins through absolution" is another alleged miracle which we have no means of testing. We have no access to the records of heaven; and no voice nor other sign from heaven tells us, when the priest pronounces absolution, whether our sins are forgiven or not. A miracle that does not in any way show or prove itself is not one on which we may stake our eternal destinies. Let our priests follow Christ's example when His forgiving of sins was called in question. He wrought a palpable visible miracle in attestation of that which was impalpable and invisible. "Whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk?" It was far easier to say, "Thy sins be forgiven thee" than to say "Arise and walk," because the former could not be tested in this world, and the latter could be tested at once, then and there. Any impostor or blasphemer could claim the power of forgiving sin, because neither the right nor the wrong of the claim could be demonstrated. But let a man claim the power to heal the sick or raise the dead, and he can be at once confounded if he do not possess it. Our Lord saw this more clearly than even His objectors did, and He consented to have the easier claim tested by the more difficult—His claim to forgive sin tested by the results of His claim to heal the sick. He brought the matter to an issue by at once saying to the sick of the palsy, "Arise, take up thy bed, and go unto thine house." And the man arose and went.

The inference from this is not that those of old who had power to heal the sick had power to forgive sin likewise, for it was not so; but that if a man claimed to have power to forgive sin, and if God when appealed to wrought a visible and easily tested miracle, such as healing the sick, to

substantiate the claim, that claim must be genuine. Now let our modern priests submit to this test; let them follow the example of Christ. We stand in doubt of their power to forgive sins. We deny it. Are we in error? Are we disowning a true divine authority? We are not conscious of being sceptical—we are willing to receive evidence, but we dare not and we will not risk our eternal all on the unsupported word of a man. What if the priests' claim be a lie? Will it be our defence in the day of Judgment that we *believed* the lie? We do then demand that those who profess to have power to forgive sins, prove it even as Christ proved His, or prove it by the plain evidence of Holy Scripture. Till this is done we shall go to Christ Himself and not to the priest for the forgiveness of our sins.

It so happens that one of the alleged spiritual miracles which priests claim to have power to work is one which may be tested by ordinary visible signs—the spiritual miracle of baptismal regeneration. The words of the Church Catechism are well known. But I refer now rather to the peculiar claims of the Ritualists. In what may be regarded as their authorised manifesto, the "Essays on the Church and the World," they say that man is brought into union with God "by means of the gift of God in Holy Baptism." "That that sacrament is the means of conferring on the recipient a new and spiritual life, similar and parallel to the natural life into which every infant enters at birth; so that it is called regeneration, or the new birth." Now here is something we may test, something not hidden among the secrets of heaven, but within the scope of our own observation on earth. A child is born. He enters in birth into a natural life. The priest baptises the child in the name of the Father, and the Son, and the Holy Ghost, and by baptising him works a spiritual miracle, whereby he imparts (or God does it through him) a new life, a spiritual life, similar and parallel to the natural life which was imparted in birth.

Now let us test this. Life is a great mystery, we cannot explain it or say what it is; but every kind of life shows itself by signs or fruits proper to itself. Life in a plant or tree shows itself in its own way. So does life in an animal. A child is born. Is it dead or living? Sometimes its death is undoubted; sometimes its life. Sometimes there is a doubt. But the doubt is soon removed. The chest heaves, the lungs breathe, the eyes open, the limbs move—there is life. Or there is no breath, even when artificial means are used to inflate the lungs and stimulate respiration, the eyes are closed or fixed, the limbs are motionless, the child is dead. Where there is life, the first signs which proved its existence continue, and where there is health as well as life, the child grows, and the signs of its life multiply. So much for natural life. A spiritual life, which is parallel and similar to it, must have its manifestations likewise. Now what are the true and proper manifestations of spiritual life? "The fruit of the Spirit," says an apostle, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh

with the affections and lusts." (Gal. v. 22.) Or more briefly it is said elsewhere, "The fruit of the Spirit is in all goodness, and righteousness, and truth." (Eph. v. 9.) So long as infancy lasts the child is incapable, we know, of manifesting these moral qualities. But when reason dawns, and instinct gives place to affection and to conscience, then do moral qualities, good or evil, manifest themselves; and if there be in the soul a new life, a spiritual life imparted by baptism, the character of the moral qualities of the baptised child will be seen "in all goodness and righteousness and truth." We need not expect or demand that there shall be perfect goodness, and righteousness, and truth, because the spiritual life may not be perfectly healthy any more than is the natural life. But the prevailing character of the baptised child, if he is a partaker of spiritual life, must be goodness, righteousness, and truth, for such is the fruit of the Spirit.

Now is it so? Can you trace in baptised children these proper signs of a spiritual life, parallel and similar to their natural life? There are three great branches, we are told, of the one Catholic Church—the Greek, the Roman, and the Anglican. The priests of the three inherit, it is maintained, by unbroken succession, true priestly orders. And one of the prerogatives of all true priests is to impart a new spiritual life to those whom they baptise. The adherents of the three are baptised, and being baptised are regenerate. Russia then is one great mass of regenerate men and women; Spain, Italy, France, are all regenerate. England is regenerate, one-half of it at the least, and that the half which comprehends, for the most part, the outcasts of our streets, the convicts of our gaols, the irreligious who know no Sabbath but that of the idler or the drinker, aye, the very scorners and infidels of our land. In that wide Christendom, which has received a new life in baptism, you will find thousands of spots, of which you may say as you say of heathendom, "Every prospect pleases, and only man is vile." But man in these places is very vile. Where you should find those virtues and graces, which are the fruits of the Spirit, you find only those vices and sins, which are the fruits of the flesh. "For the works of the flesh are manifest," says Paul; "which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of which (he adds) I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (Gal. v. 19—21). Now what can be the good of a new birth, a spiritual life, which leaves the man just what it found him? of a regeneration, notwithstanding which his heart, his lips, his hands, his whole practice is characterised by the fruits of the flesh, and not by the fruits of the Spirit? and notwithstanding which he shall not rise to heaven, for it is written, that they which do such things shall not inherit the kingdom of God? What, I demand, is the use of a spiritual life, which produces not the fruits of the Spirit, but the fruits of the flesh? Are we not shut up to the conclusion that it has no existence, that those who profess to impart it in baptism are under a delusion,

and that those who believe they have received it are involved in the meshes of a fatal snare?

Remember that this, of baptismal regeneration, is the only spiritual miracle that Anglican priests profess to work which we have the means of testing. And when we do test it, what is the result? It is, I am bold to say, that no such miracle has been wrought. Stand by the bier of the still-born child, and claim to have the power of giving it natural life. Pronounce your sacred words over it, and then tell the sorrowing mother that her child lives. She looks and gazes and watches, and continues to look and gaze and watch, but there is no sign of life, no pulse, no motion. Still you assure her that life is there. Hoping against hope, she still watches, but, instead of signs of life, the signs of death become so manifest that even the mother asks that the precious body may be removed from her sight and laid in the grave. Are we unreasonable if we judge of the existence or non-existence of spiritual life in the same way? You pronounce your sacred words over our child, and you say you have imparted to it a spiritual life. We look in due season for the fruits of such life, and we find none. On the contrary, we see nothing but the fruits of the flesh—and this not in a few instances, which from some unexplained cause might be exceptional, but in whole nations of men. We must forego reason and common sense before we can believe that your baptism, be it the truest that has ever been administered, has imparted spiritual life to those who, according to every test that character and scripture furnish, are still dead in trespasses and sins.

II. On Remitting and Retaining Sins.

There are three passages which we must put together as having a relation to the same subject. Our Lord said to Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. xvi. 19.) Not long after He addressed similar words to the apostles collectively: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. xviii. 18.) The only point that admits of reasonable question as to the meaning of these words is whether, as last spoken, they did not include acts of discipline performed by the churches of Christ when assembled in His name. As to all else the words are plain. The terms "binding" and "loosing" were in constant use among Jewish teachers, as Rabbinical writings abundantly shew, to signify "prohibiting" and "permitting." To bind a thing was to place a "ban" upon it, to forbid it, or declare it unlawful. To "loose" a thing was to declare it lawful, or to grant permission to use, or to do it. When Christ told His apostles that whatsoever they should bind on earth should be bound in heaven, and whatsoever they should

loose on earth should be loosed in heaven, He constituted them the authorised lawgivers and teachers of His Church. They should bind and they should loose. They should forbid, and they should permit. Their "nay" should be the Divine "nay," and their "yea" should be the Divine "yea." From their word there should be no appeal. That word was not to be their own, but His that sent them.

We bow to our Lord's will in this matter. We sit at the feet of His apostles, and accept their teaching as divine and authoritative. What they have "bound" we will not do; what they have "loosed" we will. Nor shall we let councils, or fathers, or ecclesiastics, of any country, or of any age, stand between us and the apostles. We shall brush them all out of the way, and hear for ourselves "what the Spirit saith unto the churches," through those men to whom the Head of the Church said, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

Now for the third passage to which appeal is mainly insisted on. The disciples were assembled together on the evening of the day on which Christ rose from the dead, and Jesus came and stood in the midst and said, "Peace be unto you." And when He had so said, He showed unto them His hands and His side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, "Peace be unto you; as my Father hath sent me, even so send I you." And when He had said this He breathed on them, and said unto them, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John xx. 20—23.)

The "disciples" were assembled, and to the "disciples" Christ addressed these words—the "disciples," and not the "apostles" alone. This, however, does not settle the point at issue, for it cannot be denied that there was a gift and authority imparted, or at least promised, by Christ on this occasion, which do not belong to all disciples or believers in Christ. Still the fact is important and significant, as we shall see. It appears to me that Christ regarded His whole Church as then assembled, and declared by sign and by word what gifts and prerogatives His Church should possess, leaving it to the facts of the future to "manifest" what these gifts and prerogatives were, and by whom, in particular, they should be exercised. When Christ breathed on His disciples, and said, "Receive ye the Holy Ghost," He does not seem to have actually imparted the Holy Ghost, but to have given them a fresh assurance by sign as well as by word, that they should receive from Him, and that very speedily, this great gift. They were to wait in Jerusalem till they should receive it. So far were they from having received it now, from having received that Divine illumination which the Holy Ghost when given as promised should impart, that on the very day of His ascension they betrayed their ignorance by saying, "Lord, wilt thou at this time [now that thou art risen] restore the kingdom to Israel?" And Christ, in rebuking their ignorance, referred them to a day then near at hand when the promise He had given before

eath, and which He had renewed nificantly on the evening of His ection-day, should be fulfilled— shall receive power after that oly Ghost is come upon you."

:en we read the history of the day ich this promise was fulfilled, derstand why Christ did not se- the apostles from the other les, before He breathed on them said, "Receive ye the Holy :." The supernatural endow- of the Holy Ghost were not ed to the apostles. "This," Peter, to the multitude on the Pentecost, "is that which was a by the prophet Joel: And it come to pass in the last days, God, I will pour out my Spirit all flesh: and your sons and daughters shall prophesy, and oung men shall see visions, and old men shall dream dreams; a my servants and on my hand- ns I will pour out in those days Spirit; and they shall pro- ." Now, let the history explain romise. "Receive ye the Holy : whose soever sins ye remit, re remitted to them." Christ put two things together; let not us hem asunder. Whosoever re- the Holy Ghost, whether e or other disciple, had right to se the power—whatever that was veyed in the words—"Whose sins ye remit they are remitted hem." No one on whom the Ghost was not bestowed could this promise. The two must be led as inseparable.

v what was this power of remit- ıd retaining sins? The history of ost will surely give us some in- nto it. It cannot be that the power Christ bestowed was in abeyance for centuries, and called into exercise for the first time in an age of ignorance and superstition. It must have been used by the apostles and other disciples from the hour that the Holy Ghost came upon them. What then was it? The very words in which Peter described the fruit of the Spirit is a key to it—"*They shall prophesy.*" That is, "they shall be divinely inspired to declare God's counsel." Foretelling of future events was but a small part, sometimes no part, of the prophet's function: his chief work was to reveal God's mind with authority. This is true of both Old and New Testament prophets. And whosoever, whether apostle or other disciple, whether male or female, was inspired, and therefore authorised of God to "*prophesy*," or to infallibly announce and declare Divine truth, was in a position, and no one else was, to exercise the function described in the words, "whose soever sins ye remit, they are remitted unto them."

Let us see then how they did it— for they must have done it then and onwards. The assembled crowds were pricked in their hearts by what they had heard "every man in his own tongue," and especially by Peter's explanation of the marvels of Pentecost, and said, "Men and brethren, what must we do?" Peter replied, "Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." And with many other words did He testify and exhort, saying, "Save yourselves from this untoward generation." I shall not

cumber my argument with any question as to the relation of baptism to the remission of sins; my own belief is that baptism was commanded simply as an open avowal of their repentance and faith in the now risen and glorified Christ. But this question aside, we find in Peter's words the explanation of the authority "whose sins ye remit, they are remitted." Peter holding the keys which Christ had given him, now opened the door of the kingdom of heaven, even to those Jerusalem sinners who had crucified the Lord of Glory, and gave assurance to them of "the remission of sins," on repentance and the avowal of their faith in Him. He exhorted His hearers with many words to "save themselves from this untoward generation," to separate themselves from the impenitent and unbelieving, to turn from the Pharisaism and Sadduceeism and deep carnality of that generation, to Him who was "both Lord and Christ." If they did not thus turn, they must remain in their sins and perish. Thus did Peter, filled with the Holy Ghost, exercise the great prerogative, "Whose sins ye remit, they are remitted, and whose sins ye retain they are retained."

If this explanation does not satisfy you, we ask you to find, if you can, any other way in which Peter remitted or retained sins on the day of Pentecost. He cannot have left his Divinely-given powers unused. It cannot be that 3000 persons slipped into the Church of Christ, and that with the sanction of the apostles themselves, through some other door than that which Christ Himself ordained, when He said—"Whose soever sins ye remit, they are remitted." Depend upon it there was no irregularity and no omission. Christ had said—"Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted." The apostles were now "filled with the Holy Ghost," and how they exercised their prerogative of remitting and retaining sins, the history unfolds.

If you will study the entire book of the Acts of the Apostles, you will find this, and only this, method of remitting and retaining sins. This same Peter said to the Jews a few days after Pentecost, "Repent ye and be converted, that your sins may be blotted out." "Unto you first, God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities" (iii. 19, 26). And on another occasion. "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is their salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (iv. 11, 13.) It was after this same fashion that the Apostle Paul remitted and retained sins. Having preached Christ to the Jews in Antioch of Pisidia, he concluded, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets; behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (xiii. 38-41.) Would you know

in full how this great Apostle of the Gentiles remitted and retained sins, you have only to study his epistles to the Romans and to the Galatians. In the latter, you will find, moreover, how jealously he guarded his doctrine on the remission of sins, and disallowed the right of man or angel to teach any other. "I marvel that ye are so soon removed from him that called you into the grace of Christ into another gospel, which is not another. . . . . If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i. 6—9.)

If this does not seem to exhaust the meaning of our Lord's words you must find out what is wanting. They had reference probably to the terms in which one of the prophets of the old covenant foretold the new: "This is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and *their sins and their iniquities I will remember no more.*" (Jer. xxxi. 31—34, Heb. viii. 10—13.) As if with reference to this promise, the Head of the new covenant, said to His chosen ambassadors, the chosen expounders and lawgivers of the new covenant, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted." They received the Holy Ghost, and they fulfilled the office committed to them by authoritatively expounding the way of pardon and life. Beyond this there is not a trace of anything else in all their history and in all their writings. In not a single instance do you find them acting the part of a priest or of a confessor. Never do you hear them say, as their Master did, "Go in peace, thy sins be forgiven thee."

That I have given you the true Bible doctrine, might be much more fully shown if I had time to sift and expose the pretensions that are founded on a different interpretation. It might be shown that these pretensions are based on a series of fictions. The true ministers of Christ are those who have been consecrated to their office in a certain outward fashion; those thus consecrated are true ministers, be their character what it may; those not thus consecrated are not true ministers of Christ, should they be holy and enlightened as Paul himself. This is fiction number one. The consecrated priests of the Church of England can trace up their consecration in one unbroken line to the apostles themselves. This is fiction number two. At the head of this line nearest to the apostles there were bishops of the episcopal kind, that is, superior to presbyters or pastors, to receive the holy consecration from the apostles' hands, for it is only bishops of this superior order that have power to ordain. This is fiction number three. Whatever powers were conferred by Christ on His immediate and inspired apostles belong of right equally to the true ministers of His Church to the end of the world. This is fiction number four. Christ conferred on His apostles the power of sitting in judgment on men, acting as confessors to hear men confessing their sins, and in Christ's stead and name and au-

thority to remit or retain these sins. This is fiction number five. The crowning fiction. We have seen how baseless the doctrine is. The New Testament knows nothing of it.

In one thing I agree with Dr. Pusey. The power given by our Lord, "Whose sins ye remit, they are remitted," is as permanent as baptism and the Lord's Supper. But the question is what the power was, and where it is now lodged. It was, not the confessor's power to absolve, but the authoritative teacher's and lawgiver's power to declare God's will respecting pardon on the one hand, and condemnation on the other. And this power is lodged now, not in the hands of self-constituted priests, bearing the seal of a fictitious consecration, but in the hands of the apostles themselves, who, being dead, yet speak to us in their writings with the authority with which they spoke to their contemporaries. Their power in this matter is sacred and exclusive, and the words of the Apostle, "If any man preach any other gospel unto you than that which ye have received, let him be accursed," are as a wall of fire round about it.—*From "Shall we go back to Rome?" Four Lectures by the Rev. John Kennedy, M.A.*

CONFUSIONS IN THE CHURCH OF ENGLAND.

DISCUSSED BY A RECTOR AND HIS YOUNG FRIENDS.

PART SECOND.

"If the law be so scandalously bad as it seems," said Mr. Wentworth, "we must get fresh powers from Parliament, and I hope that this may be accomplished; and that an Act may be introduced next session to restrain these erratic gentlemen, our Anglican Ritualists."

"Do you want a new Act of Uniformity to make them obey the old one?" asked Hugh.

"I don't like going to Parliament," said my uncle, "though I'm sorry to say I don't see any other way; but it rather goes against my grain to have to get the consent of such a heterogeneous body as the House of Commons is, and must be, if it is to represent such another heterogeneous body as the people of England. What sort of Church legislation is likely to be supported by members like Mr. R—, who calmly asserted his superiority to spiritual influence, or by Irish Roman Catholics, and English dissenters, or by a Jewish member, who most likely looks at the whole affair as an amusing instance of how policy changes with the times."

"I don't wonder, father," said Hugh, "that it goes against your grain, my only wonder is that you condescend to stand such a state of things at all. I have the highest respect for Parliament, and think it admirably fitted to manage the secular affairs of the nation; but to go to such a body to ask what shall and shall not be done in the worship of God, implies that you surrender to it the most sacred of the liberties that belong by right of birth to every man; the liberty to worship God according to his own conscience. Oh, father, though I cannot believe in the Church of England as I used, I still love and honour her; and it grieves and shames me to see her calmly accepting a degradation, which the humblest dissenting church would reject with scorn. It reminds

me of what William Knibb, one of the bravest and best of the early anti-slavery men, said about the degrading effect of slavery—that he never felt how low it could sink a man, till he saw a *contented* slave. While the slave felt the yoke galling, and writhed under it, and hated it, his manhood still lived; but when the iron had entered into his soul, so that he could be *happy* in his bondage, the slave's manhood was gone, and he had sunk near to the level of the beasts of burden around him. I know, father, you are fully persuaded that the Church holds her holy commission by no earthly sanction, but direct from God Himself. How can she then, without disgracing her high calling, stoop to ask any sort of sanction or permission from a body of inferior rank to herself; a body whose whole concern is with human things, while hers is with things Divine?"

"Well, my boy," said my uncle rather sadly, "I say again, I don't like it; the Church does not get fair play from the State; she ought not to be obliged to go to it to ask leave for anything."

"I think you are too severe in your remarks, Hugh," said Mr. W—, "remember it is not only the theory of things, but the working of them, that we must look to. What practical evils can you complain of?"

"I am quite ready," replied Hugh, "to join issue with you there, and in reference to the highest of all the functions of the Church, that of finding and keeping the truth. If the Church does not fulfil these functions, I submit that she might just as well not exist at all. Now we, and all who deserve the name of Christians, believe that God has spoken to man in various ways—that He speaks to us in His word, and that He has promised to His Church, collectively and individually, His Spirit to guide it into the truth. If a difference of opinion as to doctrine has to be settled, whither lies the appeal? To the word of God? No, to the creeds, articles, and ritual of the Church. Dr. Lushington, in the Court of Arches, made this frightfully plain. In a case of alleged heresy, he would hear no arguments drawn *only* from the Bible. He had to decide only whether the accused had contradicted the written doctrines of the Church. The question, in fact, was not what God said, but what the Church said. As far as the word of God has received the sanction of the Church, so far it is binding on the clergy, but no farther. This is what the Church, as by law established, has come to; and by aid of law it can come to nothing better. The law forbids you to contradict any written doctrines of the Church; but it allows full scope for the teaching of any error not distinctly prohibited by them."

"But," said Mr. W—," what would you propose to do then, to settle differences of doctrine and practice?"

"Doctrines I should leave to settle themselves in men's minds, according to the evidence. You cannot settle them by law. Law, whether ecclesiastical or common, rests upon *force*, and is nothing without it. An Act of Parliament passed, and not enforced, is so much waste paper and nothing more. If the ecclesiastical courts wish to enforce sound doctrine, how are they to do it? They may imprison a man, as they did Mr. Shore, some years ago; they may turn a man out of his benefice, as they turned out Mr. Heath from Brading; and what is the effect in such cases? If a man is neither coward nor knave, he probably holds his opinions more fixedly and avows them more forcibly than before. You cannot put down error or advance truth by force. 'Argument may be overcome by stronger argument, and force by greater force;' but to use force to put down error is as preposterous a blunder as tradition says the ancient inhabitants of Folkestone made when they were visited by the small pox. They put fishing nets all round the town, that they might thus catch the small pox, and then drown it in the sea. Heresy

can no more be caught in the meshes of any legal enactment, than the small pox can be caught by a mackerel net. The *attempt* even to settle doctrines by law is mischievous; for it leads in the wrong direction, and tends to substitute the authority of man for that of God."

"I fear though," said Mr. W—, "that if we had no authoritative doctrinal standard, the Church of England might become a mere congeries of sects."

"Pray, Sir," replied Hugh, "*what else is it now?* What are the differences between the Independents, and Baptists, and Presbyterians, for example, compared with those between the Evangelicals and the very High Church; and again, with those between the Broad party and both the others? One man tells you that the doctrine of the salvation of an infant by means of baptism is a soul-destroying heresy; another that it is the key-note to the whole of Christian teaching—while another cares 'for none of these things,' preaches sound morals, and a good deal of science, but not much else. You may get every shade of doctrine, from the plain Puritanism that would have satisfied Baxter, to the full-flavoured Romanism that would have suited the taste of Laud himself. As regards form, everything, from the simple village service, where the clergyman reads prayers in his surplice, and preaches in his gown; and the clerk sets the hymns, and accompanies himself on a barrel organ: to the complex performance, enacted by a celebrant priest, deacon, sub-deacon, acolytes, thurifers, choir boys; with crosses, candles, censers, incense boats, hot-house flowers, first class music, latest novelties in ecclesiastical tailoring, drapery, and millinery; 'sweet things' in albs, chasubles, and copes, that would make Joseph's coat of many colours look very poor. I look on these things and say, 'Well done, Act of Uniformity, you have shown what can be effected by State Church law.' We have but to gaze at the Church's calm and peaceful flock, and then exclaim—Behold how good and how pleasant it is for brethren to dwell together in unity."

"I deplore our divisions of opinion and practice," said Mr. W—, "but for all that I should be sorry to sacrifice the restraining power which secures the allegiance of very diverse minds to one Church, and compels them to tolerate each other's peculiarities."

"And what is this power?" asked Hugh. "I fear it is something like the power that enforces order in those wretched 'happy families,' that are carried about for exhibition, wherein you see a sleepy cat, with mice playing about her tail, and a canary perched upon her head; a terrier and a monkey looking with amiable indifference at a corpulent rat; and various other animals whose normal relation to each other is that of the diner to his dinner, living harmoniously together. Why? Have these unhappy little beasts prematurely adopted millenarian principles? Do they think it would be wicked to bite and devour one another? Not a bit of it. They have a cage and a master. The bars of the one keep them together, and the training of the other keeps them from devouring each other. Disestablish the Church—take away the influence of State Church money and State Church position, and how long would the Church of England be one body? The establishment of the Church is the only thing about which there seems to me to be an approach to unity of sentiment among Church parties. Even about this, the voice of one of the veterans of the Church has warned his followers that the *establishment* of the Church is an accident, not an essential of her being, and that the purity of her faith is to be preferred before it."

"I am surprised and sorry, Hugh, to find you forming so low an estimate of the motives that actuate the clergy. Believe me, there are motives much higher than self-interest which attach the clergy to the Established Church."

)elieve so with all my heart; I do
ink the clergy a bit worse than
her set of men; but they must be
ıing more than human if the pos-
ı of a settled income and a good
position did not weigh with great
in the consideration of any ques-
he answer to which may involve
eping or giving up of these things.
)ly look at facts. I see various
ıs, with utterly different views, at
· feud with each other; and yet,
enough, all unfeignedly assenting
ınsenting to the same standards
ef. If they all really assented and
ıted to the same thing they would
ıothing to 'fall out and chide and
about; but as these Church par-
ıssent from each other some of
must dissent from the Church
rds of belief, and have no busi-
)o stop where they are; for to
t *in* the Church is a mean and
treason, an act of immorality
red with which schism (if separa-
rom the Church were schism)
be a small thing; and yet I can-
ıist the conviction that there are
rs who would leave the Church
did not leave their incomes and
ın behind them."

ell, Hugh," said my uncle, "to be
ıust you not admit that every
ıer of the Gospel, who 'lives of
)spel,' that is, is supported by his
, is under the same temptation to
)e truth to self-interest, though it
ome in another form, and that
ıptation is one common to human
?"

) doubt it comes in some form to
man. What I object to is, that
ate Church *leads men into this
'tion* by making a clergyman's
dependent on his assent and con-
o a particular set of opinions,
are, practically, as the laws of the
and Persians, not to be altered.
ıdependent or Baptist minister,
ımple, is fettered in this way.
s no Articles or Ritual to sign.
He states his views of doctrine to his people, at the outset of his ministry; he does not *bind* himself to these views. If he be a true man he is bound by those bonds from which no Christian wishes to be free, a sense of his duty to God and to the people of his charge, to preach, so far as he knows it, the truth, the whole truth, and nothing but the truth. Should his convictions on some *essential* question alter, then he is of course bound to avow the change, and to resign his charge. With regard to every non-essential he is absolutely free. Now I submit that such a position as this is essentially different and infinitely superior to that of clergymen, who are bound in law, and honour too, to teach and observe the Articles, Creeds, and Ritual of the Church, and nothing contrary to them. I have heard good clergymen telling their congregations, and evidently with the deepest conviction, that they (baptised Church people, remember) must be regenerated, *i.e.*, born again. Now it must, to say the least, be an embarrassing thought, that he, or some one else, has already given thanks that these people, when infants, were regenerated in their baptism; and when he tells them that Christ only can set men free from sin, or its consequences, it must be annoying to remember that he assents to the lawfulness of a clergyman saying to a sick man, 'and by this (*i.e.* Christ's) authority, committed to me, *I* absolve thee from all thy sins.'"

"But," said Mr. W—, "in justice to those who find these doctrines difficult, you must remember that the Articles and the Liturgy are to a certain extent a compromise; one cannot say that every part of them harmonizes with every other."

"Or, in other words," said Hugh, "one part occasionally contradicts another. Well, what then? You assent to whatever contradictions may be in the Prayer Book, if you assent to all that it contains; and if you are to take the mean between any two contradic-

tions, and preach that, then you contradict both; and that would be twice as bad as contradicting one only. The fairest way, I think, would be to preach one side first, and then the other; but this might be objected to, as likely to produce confusion of thought among the hearers. But seriously, you cannot require the assent of some thousands of widely different minds to the same formulæ, without compelling men to use words in a 'non-natural' sense. You may put it any way you like, but 'to this complexion you must come at last' if you are to enforce any formula by law. It is not that I think that any Articles and Liturgy that men could make, are likely to be more harmonious than those of the Church of England; but that no such compilation could command the voluntary assent of all minds, and if you compel men's acquiescence it will be forced, unnatural, and therefore worthless."

"But do not forget," replied Mr. W—, "that on the recommendation of the Royal Commission on Subscription, the strictness of its terms has been considerably relaxed. Clergymen now are not bound to more than a *general* assent to the doctrines contained in the formularies of the Church."

"And do you think, Mr. W—, that any Parliamentary sanction can release men from the moral duty of speaking truth only—of saying what they mean, and nothing else, in the solemn worship of God? The most fiercely disputed points in liturgical matters are questions to be answered by a simple yes or no. That baptized child is 'regenerate,' and 'in a state of salvation,' or it is not. How can a man who denies baptismal regeneration say that it is? Those who do not accept the definition of the Trinity, and the Incarnation, laid down in the Athanasian creed, will 'without doubt . . . perish everlastingly,' or they will not. How can a man who denies eternal punishment assert that they will? Christ either has left power Church to absolve penitent sin He has not. How can those wh the idea of priestly absolution a the form of absolution in the for the visitation of the sick? think that a man would be rea in saying that two and two migl five, on the ground that he only *general* assent to the doctrine t and two made four?"

"No," said Mr. W—, "God that I should think that Par can absolve men from their lo truth and to the Church. I h preach these doctrines, and sl ever come to disbelieve them God will give me grace to act man of honour, and come out Church. But tell me, would y no test of belief? How cou carry on such a scheme as tha Established Church without a of legal test?"

"I may be excused answerin question, Mr. W—, seeing th not advocate carrying on an scheme as that of the Church law established; but I may s that tests seem to me only effi in keeping out gnats, while th an awkward habit of letting in A test may keep out an hones but it cannot keep out a knave f Church or the State. The wor the true faith of a Christian,' honest man like Baron Rothsch of the House of Commons, so their use in taking the oaths r from members was compulsor these words are utterly powe keep out men who have no r belief at all."

"Why, sir," replied Mr. "you would, it seems to me, the flood-gates of error, and a the unfettered propagation o species of false doctrine."

"Ah, Mr. W—, if there ev any such flood-gates their e was pre-historic. I never h

error whose free course was
ed by gates of any kind; and I
say that for the sake of truth
I desire fair play for the wrong
as well as for the right. I am
ctly certain that the right will
ph in the end, for God is on that
but if there is to be any moral
in the victory of right over
g it must be such a victory as will
the *inherent* strength of the
to be the greater. You will only
r this result by offering any ad-
tious aid to the truth; and the
can only offer adventitious aids—
y, place, and power."

Do you think then," said Mr. W—,
the State can do nothing for
on?"

All it can do is to give religion 'a
field, and no favour.' The State
t to secure the liberty of every
to worship God according to his
ience without let or hindrance; to
ct public religious services of all
from disturbance; and to keep
eace between opposing sects when
convictions take the objective and
tionable form of brick-bats and
ms, as they did at Belfast."

But, sir, think of our vast empire, look at India. Would you advise the same policy there?"

"Unquestionably I would. The Government is of course bound to enforce English law throughout the British dominions; and must therefore forbid in India what is unlawful in England. It ought no more to tolerate crime under the name of religion there than here. It has no more business to allow widows to be burnt, or devotees to Juggernaut to be crushed to death, because these acts are called religious, than it has to sanction any other form of murder; but provided the Government enforces public order and outward decorum, it has done its work, and must leave the people to choose between Christ and Buddha. I hold that saying of Sir Harry Vane's to be true,—that, 'the province of the magistrate is the world and man's body, not conscience and the things of eternity.' Rulers ought to be 'a terror to evil *doers*, and a praise to them that *do* well;' but they must stop at the seen and the temporal; the unseen and the eternal is above and beyond their power."

Here Mr. Wentworth was obliged to leave, and the discussion ended.

THE FIRST PRINCIPLES OF CONGREGATIONALISM.

historical fact is plain and un-
able. A hierarchy was not intro-
d by Christ and his apostles.
system actually established by
was a system of free, indepen-
, self-governed, local churches.
is conceded by eminent Church
rians of all denominations. The
rical facts alleged by Congre-
nalists, and conceded by the most
ent historians, are:

. The establishment of local
ches, and not of an extended
organized Church, either for the world, or for nations or provinces.

2. These churches were composed of professed believers in Christ, or regenerated persons.

3. Their object was the cultivation of holiness, and its extension among men.

4. These churches were independent of each other, in the sense that each had full power to conduct its own worship, to admit its own members, to exercise its own discipline, to choose and ordain its own officers, to make its

own regulations, and manage its own affairs, without subjection to any organization or head.

5. Each of these churches was accustomed to come together, for worship and for the transaction of business, into one place. Nor is any example given of a church of which this was not true.

6. The permanent officers of the churches were of two kinds, pastors and deacons. The pastors were also called elders, overseers (or Bishops), and teachers. The apostles had no successors. They are still in the Church, and rule it by their inspired writings.

7. The exercise of discipline with final power is, by positive law, enjoined on the local church, and its exercise is illustrated by the action of particular churches.

8. The churches admitted the divine origin and relations of each other, and the fellowship growing out of it; and in cases of doubt they consulted each other.

Moreover, this system grew out of the true and divine idea of the kingdom of God which it was designed to introduce and establish. It was a system adapted to develop and cultivate personal holiness, and thus to unite the individual elements of all social systems to God; and it left room for God to be the universal uniting, organizing, and ruling power of human society. Moreover, it created an obvious necessity for Him to act as such, by introducing no great outward organization, or system of forms, which could be idolized or worshipped in His place. It thus created a felt necessity of a present God, and of universal personal holiness, with which He can enter into vital and sympathetic communion, and through which He can act in all the relations of life, "above all, and through all, and in all" (Eph. iv. 6).

* * * *

We see, as we might suppose, that, as free local churches were ordained by Christ, so they are the wisest and most effectual means of gaining His great end; and that their establishment was not owing to any peculiar and transitory circumstances of the age. In proportion as Christ's ideal of holiness, and of the kingdom of God through it, is understood; in proportion as the culture of true scriptural holiness becomes a matter of intense desire,—will the superior adaptation of free local churches to these great ends be the more clearly seen.

And it is an undeniable fact in Church history, that, in proportion as hierarchies subverted the system of free local churches, originally ordained by Christ, in the same proportion the study of the Bible receded, and the study of the traditions of men took its place. This process went on until the Old and New Testaments, the two great witnesses of God among men, were clothed in sackcloth, and testified for ages in vain. We use these words, not as the interpretation of a prophecy, but as the best description of a great and undeniable historical fact.

In antithesis to this, is the great and equally prominent fact, that the system which has been most efficient in producing popular education and intelligence, freedom, individual energy and enterprize, and a development of the claims of God to pervade and control the whole social fabric, is the system of free churches, organized on the assumption of the supremacy of the Bible as the inspired and only infallible rule of faith and practice.—EDWARD BEECHER, D.D.

CONGREGATIONALISM IN BIRMINGHAM.

By J. Pickerton Williams, Esq.

PART FIRST.—TO THE END OF THE EIGHTEENTH CENTURY.

IINGHAM, known anciently as Brom-ı-am, and the Hardware Village, d modernly as the world's toyshop, the Midland Metropolis—possesses ıistory of its earliest Nonconfor-. The records of its olden popu-ɑ, however, indicate a soil con-ıl to Nonconformist principles, and ınstrate their prevalence before the rated Act of 1662 so strongly stimu-their development and growth.

ıe decided part taken with the ament in its great struggle with Charles, excited Clarendon to de-ce the *town* as declaring more ınal malice to His Majesty than ɔther place, and the *neighbourhood* e most eminently corrupted of any ngland; while Baxter represents garrison of Coventry as including most religious men of the parts l about, especially from Birming-and Sutton Coldfield, and eulogizes as men of as great sobriety and lness of understanding as in any ɜon in England.

Mr. Roberts—the minister, whom Royalist soldiers under Prince ırt supposed to be their victim, : they "most cruelly mangled and ɔd to death" one of the inhabitants, 'hom "the Lord delivered out of bloody hands a little before the was assaulted," so that "he was er slain nor hurt,"—was the pastor Congregational church, as appears probable, his name will stand first ɜ denominational annals, and indi-the earliest known representative principles in the town.

e Rev. Samuel Wills, who was re-d from the rectory of St. Martin's ır or two before the period when ct of Uniformity would have other-compelled him to retire, does not ır to have ministered elsewhere in Birmingham, after leaving its parish church, than in St. John's Chapel, Deritend.

During the troublous years that followed the Act of Uniformity, Birmingham, being neither borough nor corporate town, and not coming within the provisions and prohibitions of the Five-Mile Act, became the asylum of many of the ministers ejected from neighbouring Churches. Mr. Bladon, of Alrewas; Mr. Wilsby, of Womborn; Mr. Baldwin, of Clent; Mr. Fincher, of Wednesbury; Mr. Brookes, of Hints; Dr. Long, of Newcastle; Mr. Turton, of Rowley Regis; Mr. Bryan, of Allesley; Mr. Bell, of Polesworth; Mr. Bassett; Mr. Fisher, of Thornton-in-the-Moor; and Mr. Hildersham, of West Felton; all made it their temporary home.

"What a fellowship of suffering, of patience, and of sentiment," says the Rev. J. A. James, "must these noble but silenced confessors have held in this their Patmos, and how must their presence and conversation, their prayers and their counsels, have contributed to the faith and patience of the saints whom they found of like views here! We can easily imagine what solemn seasons of devout intercourse they would stealthily hold while the storm of persecution was rolling over them, and they knew not but the next flash from the thunder-cloud would strike the house in which they were assembled; and we can scarcely help wishing we knew the spots which they had moistened by their tears and consecrated by their prayers. Honour to their memory. The righteous shall be had in everlasting remembrance."

When religious indulgence again dawned in the "gracious declaration of Charles II.," licence for "a public meeting-place" was obtained for a con-

gregation under the ministry of the above-named Rev. Samuel Fisher, M.A., the ejected from Thornton-in-the-Moor, who is described by Calamy as an old man, of a godly life, and an able preacher. His sermon on the Solemn Fast, January 30th, 1672-3 (the anniversary of the execution of Charles I.), was published by request, and survives to this day. It is entitled, "Honour the King"—dedicated to Lord Delamere—and dated, "From my study in Birmingham, March 10th, 1673." Nothing is known of the good man or his congregation after the cessation of liberty in 1674, except that he lost his wife in 1676, and lived in Birmingham as a widower till his death, at the age of 77, in September, 1681.

On the revival of indulgence in a more reliable shape under James in 1687, another of the before-mentioned ejected ministers, the Rev. W. Turton, M.A., of Rowley Regis, became pastor, says Calamy, to *one* of the Dissenting congregations in Birmingham; and soon after indulgence had matured into liberty under the Toleration Act, he and his people erected for themselves a place of worship, since known as the Old Meeting-house, and for awhile also as the Higher Meeting-house, because of the comparative elevation of its site; while Mr. Sillitoe and his congregation erected the New, or Lower Meeting-house on the bank of the River Rea, at the bottom of the hill in Digbeth, an inconvenient and frequently flooded situation, which was abandoned in 1732 for a better locality and more commodious structure in Moor Street. The latter building was the scene of Dr. Joseph Priestley's ministry from 1780 to 1791, and of Dr. Joshua Toulmin's from 1804 to 1815. It has recently been sold to the Roman Catholics, on the removal of its former congregation to a very elegant and costly edifice, known as the Church of the Messiah in Broad Street.

Both these congregations bore the name of Presbyterian, and after a time, passed, like many others of the period, into Unitarianism. The process of change in each case was gradual. When decided Arianism had been avowed at the Old Meeting in the ministry of Mr. Howell, not long after his settlement in 1746, a small minority of the attendants, still steadfast to the earlier faith, withdrew, and having formed themselves into a Congregational Church, erected their place of worship on a piece of land adjacent to Carr's Lane.

Before this date, however, Congregationalism had manifested itself in two other associations in the town. A General Baptist Chapel had been erected in Freeman Street prior to 1731, and a Particular Baptist congregation had established itself in Cannon Street in 1738. From these sources, and especially from Cannon Street and Carr's Lane, as from fountain-heads, have flowed the two main streams of Congregationalism in Birmingham. The pursuit of each of these streams in its distinctness will best afford a glance at the whole subject. The Antipædobaptist Churches, as first in order of time in the 18th century, shall have priority of notice through its course, and thenceforth, as the earliest movements of the present century occurred in connection with Carr's Lane, the Pædobaptists shall take precedence.

FREEMAN STREET.

Very little is known of the Church and congregation in Freeman Street, or of the circumstances or date of the erection of the chapel. The building appears in a plan of the town in 1731, and it would seem from a note upon the plan, not to have been in existence in the year 1700. A Mr. Marston, who attended the opening of Cannon Street Chapel, in 1738, is supposed to have been the minister in Freeman Street. The circumstances of its disuse as a place of worship are as indistinctly traceable as those of its origin, unless

's account be correct in this lar, while incorrect in every He speaks of "the flock silently ng in 1752 to the fold in Cannon and the place being soon after ed into a dwelling-house." It rtainly been long abandoned as ng-house, and was taken down 6, to make way for an iron which now stands upon the Its last use before demolition a hay and straw warehouse.

CANNON STREET.

Chapel was founded in 1738 by regation of Particular Baptists, d worshipped for some years in t at the back of No. 38, High and previously in Rann's Yard Bull Ring, part of the site now ed by the Market Hall. The was constituted with seventeen rs in 1737. Its early career was l by difficulty, disappointment, pression. In 1745 it became ghly dispirited, and curiously re- as follows—"That, if the Inde- its will become part of our audi- nd join to support our ministry time being, they shall be allowed e some weight in the choice of minister, and also to call in the nce of a minister of their own per seasons to break bread unto " and "that if, after a proper of trial, no other method be for the settlement and establish- of the Baptist Church here, we it will be proper to dissolve our h-state, and join to some neigh- g Church that may be willing to e us, and watch over us." Happily etermination was not carried into although their hopes of a settled were yet long deferred, and eventually realized in 1751, in Morley, were speedily frustrated adoption of Pædobaptist senti- . When his successor in the ate, Mr. Turner, commenced his try in 1754, the congregation had dwindled to about thirty persons, and the Church to fourteen members. This appears to have been the lowest depth of depression. Within the first ten years of Mr. Turner's ministry it became necessary to enlarge the Chapel, and it was still further enlarged in 1780. Soon after this period, under the ministry of Mr. Taylor, many very influential persons were added to the Church; and the first extension was made in the dismissal of Mr. Edward Edmonds and four other members, at their own request, for the purpose of forming a new Church. After worshipping in a house in Bath Street till it became too small for them, and then in a room in Needless Alley, these zealous and persevering Church extensionists laid the foundations of Bond Street Chapel, and by the time of its completion in November, 1786, had gathered a Church of sixty-five members to enter upon its possession. Mr. Edmonds had accepted the pastorate about twelve months before the opening of the chapel.

The parent Church numbered 242 members at the close of Mr. Taylor's ministry, in 1788, and its growth and prosperity were thenceforth very largely promoted by the devoted labours of the Rev. Samuel Pearce, the whole of whose ministerial life, from the age of twenty-four, in 1790, to thirty-three, in 1799, was spent as its pastor. The additions to the Church during Mr. Pearce's pastorate averaged thirty-four per annum. Early in his ministry he took part with Carey, Fuller, Ryland, and others, in the formation of the Baptist Missionary Society; made the first collection for its funds; acted as its original secretary; founded the earliest auxiliary in his own Church; offered himself for its foreign service, and was only persuaded to abandon his intention by the unanimous and decided judgment of his friends that he could better serve the Christian cause at home. The first Sunday-school, in connection

with Congregationalists in Birmingham, was founded by this Church in 1795, and Mr. Pearce preached the first anniversary sermon on its behalf in 1796, from the words, "Who can have compassion on the ignorant, and on them that are out of the way?" Heb. v. 2. The school was commenced in St. Mary's Square, and the children were brought thence to the public service in Cannon Street. It forms a curious and striking illustration of the character of those times, and of the happy contrast that has since obtained, that the children of this school were not permitted to traverse the paths of St. Philip's church-yard, though the direct way on their route to and from the Chapel.

LOMBARD STREET.

Either a remnant of the scattered worshippers in Freeman Street was re-organized, or a second general Baptist Church was formed in 1772, under the auspices of Mr. Austin, of Sutton Coldfield. Successively occupying a room in Park Street, and a larger one in Needless Alley, it was provided, in 1786, by Mr. Green, a member of Mr. Austin's church, and an occasional preacher, with a small Meeting-house in Lombard Street. Mr. Austin was the first pastor, and, on his removal to London, was succeeded by Mr. Green, who, though he declined ordination, fulfilled a very successful ministry. So successful, indeed, were his services, and so considerably did the congregation increase, that an enlargement of the building was required, and accomplished early in the ensuing century, and not very long before Mr. Green's decease.

CARR'S LANE.

The leaders of the secession from the Old Meeting, in vindication of the divinity of the Lord Jesus Christ, were John Humphries, George Davies, John England, Richard Jukes, — Kendall, — Halford, Thomas Allen, and Clement Fisher. With the single exception of Mr. England, who presented the worshippers with a silver sacramental service, which is still in use, and bears the donor's name, and who also left a legacy to the congregation in his will, their names, secession, and new organization, form almost the whole of what is known concerning them. Hallowed, surely, were the men, and hallowed was their enterprize when they founded their temple for the Most High. The building was commenced in 1747, on a piece of back ground, approached through a gateway, amidst a row of miserable dwellings, from Carr's Lane, and having on one of its sides a line of cottages of like character with those in front. The title "Carr's Lane," possessing now a sacred association and world-wide celebrity, is said to have been a variation of another somewhat sacred epithet, "Cart Lane," originally assigned to the thoroughfare because "God's Cart," the vehicle whereon, in Popish times, the insignia used in processions were conveyed to and from the mother Church of St. Martin's, was kept in an adjacent building. In process of time "Cart Lane" became "Car Lane," and, eventually, "Carr's Lane;" and though the "Lane" is now widened into a street, the ancient designation is too honoured and familiar ever to admit of change.

Uninviting as was the position of the edifice, it was a scene of joy and gratitude and praise when the first sermon was preached within its walls, in the summer of 1748, by the Rev. James Sloss, of Nottingham, from Psalm cxxii. 1—"I was glad when they said unto me, let us go into the house of the Lord."

Mr. Sloss' assistant, the Rev. Gervas Wilde, became the first pastor, and Mr. Kendall and Mr. England the first deacons of the Church. Mr. Wilde's ordination took place in August, 1750, and Dr. Toulmin tells, as a contrast be-

he manners of those days and of nodern times, how that Mr. the minister of the New Meeting--albeit he had most courteously l the use of his Chapel for the n, as more commodious than that r's Lane—was so disturbed by rance of Calvinistic sentiments service, that he made several to rise and controvert them at nent, and was with difficulty re- d by his friend, Job Orton, who ting by his side, from an open mediate animadversion. Mr. s ministry extended over about years, and was eminently suc- . On his death, Mr. Punfield led to the pulpit, and, for a period ty-four years, contrived to spoil ct of "carefully prepared, sound, ral, and, to a serious mind, y and solemn sermons," by a nimpressive style of delivery. the regular attendants on his y was a Mr. Joseph Scott, a y and eccentric man, who, near se of a very long life transferred stees in connection with Carr's ongregation, for educational and purposes, a property which, producing only about £30 per during the term of a lease lly created for 120 years, will, at iration, yield a very large and ant rental. "There is half a y yet to come," wrote Mr. James 49, "before the pastor of the h will be exposed to the tempta- f a golden stall, or the inhabitants town be benefited by the pro- s thus made for the extension of ion." The rental of the houses this land cannot yield the present etor much less than £1,500 a-

liam Hutton, the distinguished ian of Birmingham, was also in abit of worshipping in Carr's and appears among the original es of the Chapel premises. On cease of Mr. Punfield, and the resignation of his assistant, Mr. Bass, Dr. Edward Williams became pastor, and commenced his ministry on 1st January, 1792, with a sermon, which appears among his published works, on "Glorying in the Cross of Christ." "This sermon," says his biographer, "excellent in itself, and at all times adapted to edify the reader, was peculiarly appropriate at Birmingham, the scene of Dr. Priestley's labours in the cause of Socinianism. The circumstance that such a man had been devoting talents of no common order to undermine the doctrines which Dr. Williams considered as alone capable of supporting the Christian's hope, would of itself impress his mind with the importance of his new situation. Though the town presented an extensive field, the Church and congregation in Carr's Lane were in a depressed state, and considerable derangement had occurred in its affairs. Dissenters were objects of no small jealousy; and in the preceding year, political and ecclesiastical rancour had excited those disgraceful tumults which will ever continue a stain upon the history of that large and wealthy seat of manufacture. It may be regarded as a peculiar interference of Providence that such a place, at such a time, should be favoured with the ministry of a man whose learning, piety, prudence, mildness, zeal in the cause of truth, and ability to defend it, so eminently qualified him for the work assigned to him. The prayer-meetings received a new stimulus, expository lectures on the Holy Scriptures were commenced, and a society formed amongst young persons, at which he presided, for the discussion of important topics of theology. It was thus that he endeavoured to secure the charge committed to him, and to guard the youthful mind from the insidious influence of a pernicious philosophy which, under the disguise of a liberal system of theology, might easily commend itself to the minds of the uninformed and inexperienced."

In a New Year's review (1793), Dr. Williams has so vividly described the state of things at this period that no apology can be needed for an extensive extract. "When I survey my present charge, I observe discipline is at a very low ebb. We have some intelligent persons, and men of prayer; but, though strict in some rules and punctilios, too lax in the executive part. They have been strangely neglectful as to records and a Church-book, having had none since they were a society (in 1647) that is worth looking into. The younger part of the congregation gives me the greatest encouragement. On the Lord's Day evenings, after the third service (usually an expository lecture), which is much better attended than it used to be, we have now seldom less than twenty young men in the vestry to discuss proposed questions. Their judgment about the doctrines of the Gospel is evidently matured, and I trust, in several of them, serious impressions have been made and improved. Our Sunday-schools, I hope, are not on the decline, but rather the advance. We have nearly completed the erecting of two rooms for them by the side of the Meeting-house, which will be a great acquisition, and beneficial to the institution, on account of the visitors and myself. In September last I preached a sermon for their benefit, which obtained for them at the doors about £18. It was the first sermon of the kind, and the collection was thought handsome.

"I have good reason to believe that, while some worldly and formal hearers, who have no taste for experimental preaching, and still less for conscientious practice, grow slack in their attendance, many of God's dear children have been comforted and established. The audience is considerably enlarged, and I trust that some awakening and reviving work is going forward.

"While the lectures are somewhat better attended, though, alas! too thinly, especially on week-days—while strangers frequently attend on Lord's Days, as well as the stated hearers are becoming more numerous, (and yet there is room)—while considerable improvements have been made in the singing, which was almost intolerable, but is now often delightful, through the introduction of female voices, standing up to sing, &c.—while a more Catholic spirit begins to diffuse itself among us in respect of neighbouring Churches and ministers, and especially while prayer-meetings are better attended than ever—I hope God's glory in the welfare of souls is promoted.

"On the whole, I am constrained to think that my removal from Oswestry to this place was right; that I trod in the path of duty; that the hand of God was in it; and that some important good ends are to be promoted by the steps taken. In all preceding vicissitudes, which to me have been, indeed, wonderful, I have been able to trace very evident marks of Divine goodness and wisdom, mercy and faithfulness; nor have I less reason to adore God's unerring providence, while He has been, by a mysterious clue, conducting and fixing me at Birmingham. Because of the dark and malignant spirit of prejudice, bigotry, and riot, which often discloses itself in the High Church party; and because of the determined hostility, even among a party of Dissenters, to the doctrines of grace, this town is too much like the synagogue of Satan; but, for these very considerations, a firm defence of the truth and moderation of conduct are desirable, and which I hope God will enable me to exercise. May prudence mark my conduct, 'while Christian zeal animates my soul and ministry.'"

Space forbids more than a passing allusion to the Doctor's theological researches and publications during his residence in Birmingham, or to the part he took in originating the "Evangelical Magazine" and the London Missionary Society. Three

ıad scarcely passed from his ent, when an urgent call to the ical chair of Masboro' College, in ːtion with the pastorate of the : at Rotherham, prevailed for his l. His departure from Birming- n September. 1795, was deeply ːd by his Church and congrega-

Rev. Jehoiada Brewer succeeded ʻacant pastorate in 1796, and his completes the catalogue of rs to the conclusion of the nth century.

us appears that at the close of hteenth century, four Congre- l Churches existed in Birming- hree of them being Antipædo- worshipping in Cannon Street, ːtreet, and Lombard Street; and dobaptist worshipping in Carr's

e were also, at the same time, er unestablished places of wor- z.: the Old Meeting-house, and ʳ Meeting-house (Unitarian); the gue in the Froggary; the ːʼ Meeting House in Bull Street; Newhall Street Chapel (Swedenborgian); King Street Chapel (Countess of Huntingdon's); St. Peter's (Roman Catholic); Cherry Street, Bradford Street, and Belmont Row (Methodist); and seven places of worship of the establishment, viz.: St. Martin's; St. John's, Deritend; St. Philip's; St. Bartholomew's; St. Mary's; St. Paul's; and St. James's, Ashted.

In the immediate neighbourhood, also, were the Parish Churches of Edgbaston, Aston, Handsworth, and Moseley.

The population of Birmingham then amounted to about 70,000, and its proportionate religious provision stood thus:—

All denominations unitedly provided one place of worship to every 3,043 of the population, and of these, Established Churches (counting them as nine), one to 7,777 inhabitants; Unestablished Churches (fourteen), one to 5,000; of these latter, Congregational Churches (four), one to 17,500; and of their two branches, Antipædobaptist (three), one to 23,333; Pædobaptist (one), one to 70,000.

END OF PART FIRST.

ON PRAYER AND PRAYER-MEETINGS.

I. A CATECHISM ON PRAYER-MEETINGS.

ːion. What is a prayer-meeting?

ːer. An assembly where Chris- ıeet for prayer, and are met by ıviour. (Matt. xviii. 20.)

ːow shall prayer-meetings be ıteresting?

ːy keeping our hearts at all in a devout and spiritual

ːow are prayer-meetings often ?

ːy going to them with a cold

ːow may those who lead in prayer, pray to the edification of the people?

A. By being direct, earnest, fervent, *short.* All prayers recorded in Scripture are *brief*, and generally for *particular* rather than for *general* objects.

Q. What are "vain repetitions"?

A. To go over the same ground in the same prayer repeatedly, by circumlocution; or by repeating, with every breath, the name of the Supreme Being. Some persons will begin every sentence with, "O our heavenly Father!" whereas in the Lord's Prayer it is

introduced once only, at the beginning. Vain repetitions are wearisome and painful to the hearer and unacceptable to God. (Matt. vi. 7.)

Q. What should be most prominent in our prayers?

A. In the Lord's Prayer there are three petitions for the glory of God, and the coming of His kingdom, before any for ourselves. But men often reverse this, and make a long prayer for themselves, and then put in a single petition, at the close, for Christ's kingdom.

Q. Should the Scriptures always be read in prayer-meetings?

A. Yes; for we need not only to speak to God, but to hear God speaking to us.

Q. What is the greatest defect in social prayer?

A. Formality.

Q. How is formality induced?

A. 1. By cold or languid affections. 2. By always running the same round in our prayers.

Q. How may formality be corrected?

A. 1. By keeping our spiritual affections lively and active. 2. By getting out of the *rut*.

Q. How may we hinder the devotions of others?

A. By using low, uncouth, or ungrammatical expressions, misquoting Scriptures, etc., or by a wandering, tedious, dull or languid manner.

Q. How are these things to be corrected?

A. By studying propriety of expression; by a lively sense of our wants, and by stopping when we have expressed all that we really *feel*.

Q. What should be the character of *exhortations* in a prayer-meeting?

A. Direct, confined to a single point, and *short*. It is better to hear a few words from many, than many words from a few.

Q. How long should a prayer-meeting be?

A. Never so long as to weary the people; for "where weariness begins, devotion ends." The Foulton-street meeting, which has excited so much interest, is limited to one hour.

Q. Is it the duty of every Christian to attend the prayer-meetings of the church to which he belongs, whenever it is in his power?

A. If not every one's duty, whose duty is it? The professor who does not regard it as a privilege to attend the prayer-meeting, has reason to question his own good estate.

Q. Ought unconverted persons to attend prayer meetings?

A. If they desire God's blessing, where can they find a better place to seek it?

Q. What is predicted of God's people concerning prayer?

A. See Zech. viii. 20, 21; xii. 10.

American National Preacher.

II. INEFFECTUAL PRAYER.

Suppose that a man takes up his pen and a piece of parchment, and writes on the top of it, "To the Queen's Most Excellent Majesty, the humble petition of so and so," but there he stops. He sits with the pen in his hand for half an hour, but does not add another word; then rises and goes his way. And he repeats this process day after day—beginning a hundred sheets of paper, but putting into them no express request; sometimes, perhaps, scrawling down a few sentences which nobody can read, not even himself, but never plainly and deliberately setting down what it is that he desires. Can he wonder that his blank petition and scribbled parchments have no sensible effects on himself, nor on any one besides?

And so, my friends, there are many persons who pass their days inditing blank petitions—or rather petitionless forms of prayer. Every morning they bend their knee, and continue a few moments in the devotional attitude.

address themselves to the hea- majesty. They call on the "great readful name" of God, and they r a few words and sentences, but incoherent and unfelt sentences child who cannot write would upon a piece of paper. Or s they say nothing. They leave rfect blank. And after this form rship they go their way, and r why their prayers are not heard. people get answers, but they are nscious that any prayer of theirs er produced the least effect.

Dr. J. HAMILTON.

YOUNG MAN IN THE BALL ROOM.

ay, dissipated young man went y to his pious mother, and said, ner, I am going to a ball to-night." xpostulated with him, and urged ot to go by every argument in her . He answered, "Mother, I will nd it is useless to say anything about it." When he was going out, she stopped him, and said, "My child, do not go." He said he would. She then said to him, "*My son, while you are dancing with your gay companions in the ball-room, I shall be praying to the Lord to convert your soul.*" He went—the ball commenced; but instead of the usual gaiety, an unaccountable gloom pervaded the whole assembly. One said, "We never had such a dull meeting in our lives;" another, "I wish we had not come—we have no life, we cannot get along;" a third, "I cannot think what is the matter." The young man instantly burst into tears, and said, "I know what is the matter; my poor old mother is now praying for her ungodly son." He took his hat, and said, "I will never be found in such a place as this again"; and left the company. To be short, the Lord converted his soul. He became a member of the Christian Church.

PHILLIPS.

NOTICES OF NEW BOOKS.

ism: a Sermon preached in St. Paul's, urn. By the Rev. GEORGE DES-, M.A., Incumbent. London: John don & Co.

ESPARD states with great clearness, gues with great point, the Scrip- relations between "mercy" and fice," inward religion and outward nies. He likewise makes a good favour of his judgment that true ch Principles" are not the prin- of Anglo-Catholicism, but of Pro- tism. At the same time, it must forgotten that there are two sets of principles in the formularies of urch of England, "contrary the the other." But thisis a difficulty it is hard for a clergyman todis- Mr. Despard should not confound ans" with "Spiritualists," who external forms all place in their us system." The sentence in which s thisis almost the only sentence hich we dissent, in a sermon other- ted to be of great service to those e confused and perplexed by the sions of Ritualism.

Micah, the Priest-Maker: a Handbook on Ritualism. By T. BINNEY. London: Jackson, Walford & Hodder.

MR. BINNEY dismisses the history of "Micah, the Priest-Maker," in six pages, and then proceeds to discuss the Ritualism which now prevails in the Church of England. "By Ritualism is meant," he says, "either the attaching to forms, postures, official dress, and similar things, exaggerated importance;—or attributing to them a special significance; or both. In all cases of what may be called advanced Ritualism (he adds), *both* are included." We have some thirty pages in exposition, first, of the visible symbols of Ritualism, and, secondly, of the doctrine which underlies them. Then come the questions (1), Are the vestments and other outward and visible signs of the Ritualistic party Scriptural? and (2), Are they legal? and these are discussed in sixty pages. In the third part of the volume, occupying 130 pages, Mr. Binney discusses the question, Have the revived doctrines any basis in the English Prayer Book?—these revived doctrines being the

Priesthood of the Christian ministry, with absolution and confession—The Holy Sacrifice or Real Presence—and Holy Baptism. This is by far the most important part of Mr. Binney's book. Those who wish fully to consider the Scriptural authority, or want of authority, of the essential doctrines of the Ritualists, must read Mr. Mellor's lectures, and some others that might be named. It is only incidentally that Mr. Binney pronounces judgment on these. For the questions which he discusses in the third part of his volume, he was specially prepared by his former studies in the Gorham controversy, and by his Australian experiences and discussions. And he discusses them with all his accustomed impartiality, clearness, and conclusiveness. While himself so well furnished for such polemics, he gracefully acknowledges his indebtedness to the chapter on "Ritualism in relation to Law," in Dr. Vaughan's recent book.

Shall we go back to Rome? Four Lectures by Rev. JOHN KENNEDY, M.A. London: J. Snow and Co.

FOR obvious reasons we can pronounce no judgment on these Lectures. Their subjects are:—I. Urgent reasons for asking the question. II. The Cardinal Doctrine of the Anglican Ritualists unscriptural and false. III. The Practices of the Ritualists Idolatrous and Superstitious. IV. (1) On Remitting and Retaining Sins. (2) Anglican Ritualism Treason against English Protestantism.

Ritualism and its Related Dogmas. By Rev. E. MELLOR, M.A. London: Snow and Co.

THE three Lectures before us are on "The Christian Ministry not a Priesthood," "The Christian Ministry not an Apostolic Succession," and "Baptism not Regeneration," and these are to be followed by one or two more. Mr. Mellor's argumentation is most thorough and conclusive. It tears the "vestments" of the Ritualists—we speak in metaphor—into shreds. The question of the apostolic succession has not been taken up so fully in any other book or lecture that has come into our hands in relation to the present controversy. And it is not too much to say that Mr. Mellor's masterly treatment of it, converts the episcopal claim to an apostolic succession into the "baseless fabric of a vision."

Who is your Priest? A Word for the Times. London: S. W. Partridge.

A VERY "good" word this,—Scriptural, plain, and full.

Ante-Nicene Christian Library. Translations of the Writings of the Fathers down to A.D. 325. Edited by the Rev. ALEXANDER ROBERTS, D.D., and JAMES DONALDSON, LL.D. Vol. I. The Apostolic Fathers. Vol. II. Justin Martyr and Athenagoras. Edinburgh: T. and T. Clark.

WE introduced the prospectus of this great undertaking to our readers some months ago, and it is with no small satisfaction we now welcome the first two volumes of the series. The translators aim to place the English reader as nearly as possible on a footing of equality with those who are able to read the original. With this view, they lean for the most part towards literal exactness, and, wherever there is any considerable departure from the literal, they give a *verbatim* rendering at the foot of the page. Each book has a brief introductory notice, and any obscurity which exists in the text is elucidated by means of brief notes. The "Library" will comprise translations into English of all the extant works of the Fathers down to the date of the first General Council held at Nice in A.D. 325. The more bulky writings of Origen will be omitted for the present, but, if the undertaking should prove successful, they will be published afterwards. The competence and impartiality of the Editors are beyond question, and their labours, if duly appreciated, will give to all classes of readers and thinkers, the means of judging for themselves how far the Early Fathers were in harmony with their divinely inspired predecessors, and how far they prepared the way for those grosser departures from apostolic truth and practice which characterized a later age. The "Library" comes out most opportunely when the great controversies arising out of the Tractarian movement, are entering on a new phase.

"Priest." One of the Key-words of Scripture. By CHARLES STANFORD. London: Jackson, Walford, and Hodder.

THIS is one of a series of sermons on "Key-words," which the author is in course of preaching to his congregation at Camberwell. It is an admirable setting forth of the alone priesthood of our Lord Jesus Christ,—fitted both to edify the heart, and to instruct the judgment.

The Real Presence; a Lecture by J. WILSON COOMBS, B.A. London: Jackson, Walford, and Hodder.

WE do not agree with Mr. Coombs that "Do this in remembrance of Me" meant originally, "When you meet together, when you unite in the social meal, as often

as ye take into your hands and
of your common ordinary food,
ur common ordinary beverage, do
ateful recollection of Me." But
ık him heartily for the second part
ɔcture. The *true* "real presence"
Lord in His Church and with His
is set forth in a manner devout,
ng, and telling.

*formity Vindicated; being a letter
ssed to the Rev. John Allen, M.A.,
leacon of Salop.* By J. E. YEADON,
ır of the Baptist Church, Whit-
ɔh. Second Edition. Third Thou-
. London: Elliot Stock.

did the Archdeacon of Salop
ate when he made his appeal to
shioners, and asked why Christians
set up Church against Church and
gainst altar, and ascribed separa-
ım "the Church" to the working of
what manner of response his appeal
ɔvoke. If he has read these pages,
ıld have liked to have seen how he
when he found the pretensions on
his appeal was based torn one after
, shred from shred. Mr. Yeadon's
ıd logic are merciless, and yet the
ı which he writes is Christian and
ɔ. While the occasion of his letter
ıl, the need for it is almost as wide
e land we live in;" and its argu-
ınd teachings are adapted to the
ties of many parishes, beside that
ih Archdeacon Allen ministers.

*ianism: what claims has it to
ot and favour?* By JOSEPH BARKER.
lon: Elliot Stock.

ɔcommend this pamphlet most
ily to the attention of those who
:hat orthodoxy and Unitarianism
longer separated by a wide gulf,
erge into each other, or approxi-
ach other like the hues of the rain-
ıd who, in their large-heartedness,
ɔr a religious fraternization between
ıintainers of both systems. Mr.
does not hesitate to call things by
ight names, and his outspokenness
denounced in some quarters as
ss. But we thank him most
y for his clear, manly, earnest, and
te exposure of the true character
lern Unitarianism. What fellow-
an there be between those who
ɔ the Lord Jesus as God manifest
flesh, and those who believe Him
ɔ been only a man? If the former
ht, the latter are "unbelievers" in
Christ of God;" if the latter are
he former are idolaters.

Autobiography of a French Protestant, condemned to the Galleys for the sake of his Religion. Translated from the French. London: Religious Tract Society.

NOT only is fact stranger than fiction, but when well told is more fitted to interest and impress. If any one doubts this statement, let him read the autobiography before us. The history *of* the book is itself interesting; while the history *in* the book is doubly so. M. Michelet, in his work on the "Revocation of the Edict of Nantes," said of this book, of which only one or two copies were known at that time to exist, "It is a book of the first order, distinguished by the charming *naïveté* of the recital, and by its angelic sweetness, written as if between heaven and earth. Why has it never been reprinted?" This question has to be asked no longer; and we thank the Tract Society for bringing it to our knowledge.

The British Quarterly Review. No. 89. January, 1867. London: Jackson, Walford, and Hodder.

THE contents of the present number are, "Froude's Reign of Elizabeth,"—"The Chinese Classics"—"Ritualism: Past and Present"—Shakespeare in Domestic Life,"—"Archbishop Whately"—"George Elliot"—"The United States since the War"—"Bishop Cotton: in Memoriam"—"Reform"—and fifty pages of brief reviews of books, under the head of "Contemporary Literature." We need not repeat our emphatic commendation of the *British Quarterly* as a whole, since it came into the hands of the present Editors. The present number provides for the tastes of all educated classes, and contains much that is both able and useful. And, if there be some things for which only a very select few will care, we have no right to complain. The article on "Ritualism" is good so far as it goes, but we should have something stronger and more thorough on the "Past and Present" of the Ritualistic question from the *British Quarterly*.

Biblical Commentary on the Book of Job. By F. DELITZSCH, D.D. Translated from the German by the Rev. FRANCIS BOLTON, B.A. In two volumes. Edinburgh: T. and T. Clark.

"THE final solution of the problem which this marvellous book [of Job] sets forth, is this," says Dr. Delitzsch: "the suffering of the righteous, in its deepest cause, is the conflict of the seed of the woman with the seed of the serpent, which ends in the head of the serpent being trampled under foot; it is the type or copy of the suffering of Christ, the Holy God, who has Himself

borne our sins, and in the constancy of His reconciling love has withstood, even to the final overthrow, the assault of wrath, and of the angel of wrath. The real contents of the book of Job is the mystery of the Cross: the Cross on Golgotha is the solution of the enigma of every cross; and the book of Job is a prophecy of this final solution." It is only with certain explanations that we can accept this statement of the problem of the book of Job. But it will be to our readers a guarantee of the spirit of this German Commentary. The work is a very able one, and is well worthy of a place in the "Library" to which it belongs, and on the student's table. We are not prepared to subscribe to our author's idea of the origin and construction of the book of Job, but his interpretation of the book itself is independent of that idea. The theories now prevalent with regard to the series of books which are supposed to constitute the "Chokma" or Divine philosophy of the Jewish Church, have not a little to support them. And those who do not accept them are regarded as behind the age, either in learning, or in freedom from the bondage of tradition. But we venture, notwithstanding, to say that these theories do not satisfy our minds. And men should speak with more modesty of conclusions which are to a great extent subjective, and rest but little on evidence that is external and can be appreciated by the common understanding.

The Congregational Year Book, 1867. Containing the proceedings of the Congregational Union, for 1866, and general statistics of the Denomination. London: Jackson, Walford, and Hodder.

IT is an extremely difficult thing to review a "Year Book." What can or need we say of it, but that it is indispensable to all who wish to be well informed as to the state of the Congregational body? The Editor is entitled to the warmest thanks of all his brethren for the industry, painstaking, and conscientiousness with which he toils to make the Year Book complete and accurate. The present volume contains upwards of 400 octavo pages, and may be had for eighteenpence!

Meditations on Scriptural Subjects. By Rev. H. CRESSWELL. London: Snow and Co.

THESE meditations attest the devoutness, intelligence, and sound views of the writer. They are marked by considerable force and beauty of expression. A classification of the subjects, and a table of contents would be great improvements.

Sparks from the Anvil. By ELIHU Illustrated Edition. London Partridge.

THIS is a fresh edition of a book been long and favourably knov public. It abounds in beautiful and eloquent and picturesque wri

Types from the Hebrew and Gre tures, as Illustrated in the Colo Rainbow. By Mrs. KELLY, dat the late Mrs. SHERWOOD, an of "De Cliffords," "Boys will b &c. London: Darton and Co., 4 noster Row.

WE have succeeded in reading t through, but not, we fear, in full standing it. It aims at showi consistency of the types of *colo* our Old and New Testament Scri that is, that wherever any on seven colours of the rainbow is m in any manner by the sacred there is some typical spiritual sig attached to it. The bow itself only a token of the gracious pr God to Noah, but also an emblem feature or other in the person, cl or work of Christ; and so is ev shape, position, and everything el appearance of it. For it is ma that when an object is used as everything belonging to that obj be distinctly thought of and Thus, for example, if we take "the Candlestick of the Sanctuary, e golden snuff-dishes or fire-pans, or of fire; and snuff-tongs, or tak holders of the refuse of light;' must all be separately reflected u their secret import ascertained. being interpreted, is the same a should say that, if an inspired chances to refer to the human bod illustration, then, to comprehend th force and beauty of the metap reader must not merely have before his mind the general id human frame, but likewise a representation of the legs, arm eyes, nose, mouth, lips, teeth, toe and every other conceivable fo phase in our physical constituti all these would have a separate and significance. We need say no m that we regret that so much po been wasted in producing the boo us.

Lasting Happiness. Poems. B AMELIA SEARLE. London: W. tosh.

THESE poems are thoughts, some very good, thrown into verse.

ry of Jesus, in Verse. By EDWIN DER. London: Jackson, Walford, Hodder.

ok consists of a series of stories in giving a consecutive history of the Christ. There is both good taste plicity in most of these verses, and of them are not without poetry. the whole, we think that a prose ve, if graphically given, is as ac- e to children as the same thing in if not more so. We have little however, that this book will be a te with many little ones, and ve think be used with advantage at readings.

for Sunday Scholars. London: Stock.

ES of stories published monthly one penny), each story illustrating great truth, with ornamental r and engraving.

as I am;" or, the Sinner taking t at His word, being an exposition at well-known hymn. By T. N. T. on: Morgan and Chase.

ttle book has reached its ninth completing one hundred and two thousand, and deserves to be ted broadcast over the land.

ses on the Lord's Prayer. By LES WEBB. London: Houlston Wright.

ord's Prayer has furnished the work of many expositions and es. Mr. Webb has added to the , but not, we think, to any further er elucidation of that inimitable His style is cumbrous, heavy, and ch obscurities as cannot fail to repel y readers. The order of thought ng Mr. Webb's discourses is , and perhaps superior to that of who have written on the same Not less thought, but a freer and cid diction, would greatly improve scourses.

nity in its relations to Social Life. he late Rev. STEPHEN DAVIS. on: Religious Tract Society.

a very admirable little book. Its re happily chosen, and are clearly ibly treated.

indesay: The Light of Kilmain. burgh: Johnstone, Hunter, and

ory is well conceived, and well The little heroine is certainly a able person, and such as one might o meet with in real life, only it is almost impossible to get rid of the impression that she is too ripe for her age, and perhaps a trifle too perfect for a little daughter of Eve.

Science: its Strength and Weakness. A Sermon preached at Castle Gate Chapel, Nottingham, on the occasion of the visit of the British Association for the Advancement of Science. By CLEMENT CLEMANCE, B.A. London: Hamilton, Adams & Co.

THIS sermon takes the only tenable ground with reference to the relation of Science and Christianity, and maintains with all confidence that Christianity has nothing to fear from the advances of genuine science. Its argument is conducted with great clearness and cogency, and is pervaded by a spirit of earnest devotion to Christian truth, without any taint of narrowness or bitterness.

Violet Vaughan; or, the Shadows of Warneford Grange. By EMMA JANE WORBOISE. London: Clarke and Co.

THE plan of this story is good, and is wrought out with considerable force, harmony, and taste.

Christie Redfern's Troubles. London: Religious Tract Society.

THIS story comes from the other side of the Atlantic, and is singularly beautiful and touching. The great truth illustrated and enforced, is, that the humblest agent, animated by high principle, and seeing opportunities of usefulness, may secure the noblest ends. Very justly it is remarked in the preface:—"In the life of Christie Redfern we may see how the simple desire to serve God, felt and acted upon by a poor suffering child, may give an almost heroic strength of character, and may produce results, the magnitude and grandeur of which are altogether out of proportion to the feebleness of the means employed."

The Story of Little Alfred. By D. J. E. London: S. W. Partridge.

THIS is a beautiful sketch of one of those bright and cherub-like children that are lent to our world for a brief season, but seem too much allied to heaven to remain. The lessons which such children teach us are manifold. Among them are the certainty of another life, the reality of heaven, and the universal adaptation of Divine truth. In this exquisite little book we have a child in the earliest dawn of mental life, vividly realizing the future, breathing the atmosphere of heaven, and seizing with avidity the lessons of inspiration.

CONGREGATIONAL REGISTER.

December—January, 1866-67.

[To prevent mistakes and delay, all communications for the Register should addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on t envelope "For Congregational Register."]

Association Meetings.

Oct. 16, 17, 18.—The first annual session of the Congregational Union of New South Wales at Sydney. Chairman, Rev. J. Graham.

Oct. 23.—Half-yearly meeting of Congregational Union and Home Mission of South Australia, at Adelaide. Chairman, Rev. S. L. Harris.

Jan. 12.—New Association of Congregational Churches in the North West of London, at Park Chapel, Camden Town. Josias Alexander, Esq., presided at the Conference, and Rev. W. Roberts at the Lord's Supper, which was administered in the evening.

Jubilee Service.

Dec. 27, 28.—Ebenezer Chapel, Trefriw (Pastor, Rev. W. Griffiths). Preachers, Revs. J. Rowlands and R. Thomas.

Chapels—Foundations Laid.

Nov. 22, 25.—Knowle Green (Pastor, Rev. G. Scott), by Revs. J. B. Lister, H. J. Martyn, and J. Morgan.

Jan. 1.—Welsh Chapel, Toxteth Park, Liverpool (Pastor, Rev. Noah Stephens), by W. Crosfield, Esq.

Chapels Re-opened.

Dec. 16, 18.—Neckinger Road, Bermondsey, after enlargement. Special prayer meetings were held, conducted by the Pastor, Rev. D. Corken. Sermons were preached by Revs. W. P. Tiddy and J. Pulling.

Jan. 1.—Salem Chapel, Thirsk (Pastor, Rev. H. Howard), by Revs. E. R. Conder, M.A., and Dr. J. R. Campbell.

Schools and Lecture-rooms.

Jan. 1.—Torquay—Lecture-room, connected with Abbey-road Chapel, opened by the Pastor, Rev. F. F. Thomas.

Jan. 1.—Foundation of Day and Sunday-schools, at Belgrave Chapel, Darwen, (Pastor, Rev. F. Mc Dougall), laid by Mr. Eccles, Shorrock.

Ordination.

Nov. 30.—L. Williams, as pastor of the Churches at Llanarmon, Graianrhy, and Blaenau, Denbighshire. The Revs. J. M. Thomas, H. Oliver, B.A., J. Davies, S. Evans, J. Jones, &c., took part in the service.

Recognition.

Jan. 15.—H. Simon, Tolmer's Square, Hampstead Road. Introductory discourse, Rev. J. C. Harrison. Addresses by Revs. E. White and Dr. Vaughan.

Calls Accepted.

R. J. Sargent, from Orsett, Essex, Sowerby, near Halifax.

M. S. Bromet, from Hackney College Woodbridge.

T. E. M. Edwards, from Western Coll to Launceston, for one year.

J. Clarke, from Whitstable, to Chest field.

Removals.

Rev. J. H. Snell, Chesham, to Old To Swindon.

Rev. R. P. Clarke, Uxbridge, to City Ro

Rev. D. Jeavons, Wellington, to T bridge Chapel, London.

Rev. J. Richards, Birmingham, to Uni Chapel, Woolwich.

Rev. J. Clarke, Whitstable, to Chest field.

Rev. J. M. Evans, Trefgarn, to Ebene Chapel, Cardiff.

Rev. T. Davies, Ph.D., Painswick, to Ro

Rev. J. James, Llanelly, to Hope Chap Clifton.

Rev. J. Wood, Belfast, to Hoxton.

Rev. Pierce Jones, Paington, to Roth hithe.

Rev. G. Peel, Jedburgh, to Winlaton.

Rev. J. Devine, Wymondham, to Turv

Rev. H. Christopherson, New Colle Chapel, to the Establishment.

Resignation.

Rev. R. H. Smith, M.A., Peterhead.

Deaths of Ministers.

Dec. 28.—Rev. C. Baker, Hurstbor Tarrant. Age, 72. Length of Minist 22 years.

Jan. 4.—Rev. J. A. Pratt, Bristol. Ag 55. Length of Ministry, 17 years.

Jan. 16.—Rev. A. E. Pearce, St. Helier Jersey.

Deaths of Ministers' Wives and Widow

Aug. 10.—Mrs. Brown, wife of Re R. Brown, Kuruman, South Africa.

Oct. 24.—Mrs. Newport, wife of Re G. O. Newport, Trevandrum, South Indi

Dec. 18.—Mrs. Griffiths, widow of t late Rev. G. Griffiths, Newport, Mo mouthshire.

Dec. 20.—Mrs Gilbert, widow of t late Rev. J. Gilbert, Nottingham.

Jan. 4.—Mrs. Williams, wife of Re D. Williams, Troedrhiwdalar.

The Merchants' Lecture

Will be delivered (D.V.) on Tuesday nex the 5th of February, at the Poultry Chap by the Rev. S. Martin, at noon precisel

Wm. C. Dolph

No. 27.—NEW SERIES. VOL. III.

THE

CHRISTIAN WITNESS

AND

CONGREGATIONAL MAGAZINE.

MARCH, 1867.

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TO OUR READERS.

We regret the necessity of omitting our usual "Congregational Register" in the present number, but will give a Register for two months in our next. Among the books which our space does not allow us to notice in this number are Mr. Kelly's Sermons, Mr. Stoughton's two vols. on the Ecclesiastical History of England, Mr. Pearsall on Public Worship, Mr. Brown (of Bedford), on the Apocalypse, and others. All of them in our next.

In our next—"Thoughts on the Service of Praise," by the Editor; "Shall we have a Liturgy?" by F. S. T.; "Recent Publications on Public Worship;" "What I saw in Spain two years ago;" "St. Dunstan, the Saxon Archbishop," &c., &c.

All Communications for the Editor should be addressed to the Rev. JOHN KENNEDY, M.A., 4, Stepney-green, London, E.

Communications respecting Advertisements should be addressed to the Publishers, not to the Editor.

The *Christian's Penny Magazine* is edited by the Rev. F. S. WILLIAMS; and is especially adapted to our Sunday-schools and humbler homes.

ON CONSUMPTION;

ALSO, ASTHMA, CHRONIC BRONCHITIS, COUGH, ETC.

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The TRUE Treatment.
On Diet, Air, Exercise.
The Passions.
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On Hooping Cough.
On Chronic Bronchitis.
On Asthma.

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Notice—Mr. GEO. THOS. CONGREVE may be seen at his new residence, COOMBE LODGE, RYE LANE, PECKHAM, on the usual mornings (Tuesday, Thursday, and Saturday,) until Twelve o'clock.

INTERESTING CASE of a BOY (Correspondent, Rev. J. J. DALTON, DUNCHURCH, near RUGBY).

The case of this boy was brought before my notice in August last, by Rev. J. J. DALTON, who has also corresponded with me upon other cases in that locality.

The following are some particulars of this case:—Family tendency to chest disease, weakness from birth, very short breathing, severe pains in cardiac region, blood spitting, hectic flushes, night sweats, appetite gone, low pulse (only 50), strength rapidly failed, loss of flesh all over the body. "Your attention to this (writes Mr. D.) will be greatly esteemed by his sorrowing parents."

I forwarded medicines at once, ordering also a Liniment, proper spongings at night, and a particular diet, &c., &c.

In the first three weeks or more there was no perceptible improvement (*note this*), but the instructions I gave were still followed, after further communication with me. Shortly after this a favourable change took place, the lad gradually recovered.

Nov. 30.—Mr. Dalton writes me—"The boy Winckles is now walking about *a living wonder to all who saw him before he began your advice.* He is better in appearance than before his illness. You are at liberty to use my testimony for the good of others.

THE

CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

MARCH, 1867.

CHARACTER AND CREED: THE STORY OF A MEDICAL MAN.

By a Surgeon.

"I BELIEVE!" These words on the lips of some men mean nothing. On the lips of others they may mean,—"I assent to so and so, because I have been told it is true; it is far too much trouble to find out 'what is truth,' and, therefore, in compliance with the usages of society, I believe." From the hearts of others these words rise, meaning,—"I hold and am held by a truth which is to my soul, what an anchor is to a ship at her moorings, and what a compass is to her on the high seas." With some a creed is a sort of ecclesiastical uniform, which a man may put on or off at his pleasure, and the varieties of which have no more relation to his nature, than the colour of a rifleman's coat has to the accuracy of his shooting. With others, it is like their nationality; something determined by the circumstances of their birth. Their fathers and mothers were so and so, and, therefore, they are so and so likewise, and never wish to be any thing else. To others it seems that what a man *believes* must impress itself upon his whole being; not like the stamp on a coin, which only guarantees an intrinsic value which the metal possessed before the coin was struck, and which it would retain if the image and superscription were effaced; but rather like the characters on a bank-note, which impart by their presence a value to that which before was worthless, and would become so again could they be obliterated.

What is the truth about this matter? Does it signify what a man thinks, so long as he *does* right? And, on the other hand, how far does that which a man thinks influence that which he does? We encounter no little confusion of thought about these questions, and see some men holding in rather unsafe fashion many dangerously pointed little broken pieces of truth,

It is not only Adam Bede who would say that in religion, "it's not opinions but feelings" that signify. *We* have heard that Christianity is not a creed but a life, and have heard those lines of Pope's—

> "For modes of faith let graceless zealots fight,
> His can't be wrong whose life is in the right,"

quoted as a proof text of the superfluity of a fixed belief, by those who forget to look at the other side of the truth contained in them, and thus fail to see that, if a right life and a right creed are inseparable, a wrong creed and a wrong life are alike inseparable.

What is the clue to the *via media* between the narrow formalism that makes the profession of an orthodox creed, the be all and end all of religion, and that broad and shallow sham philosophy, which views with equal complacency the "theological attitude" of the old Egyptian, prostrate before a menagerie of sacred beasts and birds; the modern Hindoo, grovelling before idols more devilish than beastly; the Mussulman, shouting "there is one God, and Mahomet is his prophet," and the English woman, whose creed was summed up by Douglas Jerrold in the formula, "there is no God, and Harriet is his prophet?" I am not going to be so presumptuous as to erect a guide-post, with "This way to the *via media*" on it; but I may, I trust, without presumption, point out one blunder that keeps many people out of it. I mean the arbitrary separation between feeling and thinking, between opinion and action; a separation which does not exist in fact. No need for metaphysical discussion here. Let any one think of what he did to-day, and why he did it, and then try and account for his actions apart from his opinions. He thought it was time to get up, and he got up; or if he was lazy, and thought "a little more sleep and a little more slumber" was pleasanter, he turned over and shut his eyes again. Then he felt that he wanted his breakfast, and he went and had it (at least we hope so), and so on through the day.

But it may be said, men do not act according to their opinions. You may see a man up to the boiling-point in orthodoxy, but below zero in practical Christianity. Too true, alas! but let us not forget that profession and belief are not the same. Is not the true explanation of the power of some opinions, and the weakness of others, found in this—that some truths are retained by the mind on its surface, so to speak—they do not penetrate so as to be *felt;* others have such weight of their own, or come with such force, that they sink deeply into the soul—they are felt, and the man is roused to action. Archimedes, for example, must have known the first forty-four propositions of Euclid, but we have no reason to suppose that the contemplation of any one of them proved any way exciting to him; but when the forty-fifth, weighted with all its enormous value, came into his mind, his feelings got the upper hand. So Sir Isaac Newton calmly pursued one of his grandest calculations, till, close to its triumphant end, the sublimity of the result so overcame him, that, powerless to go on, he handed the papers to an assistant to finish. Feeling and action are inseparable; the one is the product of the other; but there will be no feeling if there be no appropriate stimulus to

rouse it, and it would be sheer idiocy to expect the same results from opinions that lull the mind into placid self-security, and those that startle it with a sense of vast responsibilities, of surrounding dangers, and glory unutterable beyond them.

Now I turn from the theoretical to the practical, and try to sketch a history which seems to me a most marked instance of the influence of Creed on Character. I adhere strictly to fact, simply omitting names and dates that might identify the subject of this sad story.

Among my closest college friends was one man, remarkable in many ways, but especially so for the downright honesty and uncommon daring that marked his character. As I recall the scenes of my student life, I seem once more to be sitting on one of the plain deal benches in the anatomical theatre of the ——— School of Medicine; and as the men (we were all *men* "*ex officio*" in those days, irrespective of age) rise at the end of the lecture, I see one among them whose tall, somewhat gaunt figure, and general bearing, mark him out as something not quite like the ordinary run of those about him. His face is somewhat pale, regularly oval in its outline; the forehead high and very white, specially in contrast with the black hair above it, which has received very little aid from art, but has been arranged by nature in that symmetrical double arch which is represented in some portraits of Shakspeare. Well-marked dark eye-brows shade a pair of keen, restless, deeply-set eyes. His nose is strongly aquiline; the upper lip short and abruptly curved; the mouth and chin as symmetrically finished as the forehead. The profile reminded me of that of Napier, the conqueror of Scinde, making allowance for the difference of age. In conversation he is rapid, rather abrupt, and occasionally hesitating, not wanting ideas but words. When I first formed his acquaintance, no one was better known among the students as an avowedly religious man.

I remember well one afternoon, when a late professor had been enlivening his lecture by a few specimens of "double entendre," esteemed "stunning" by too many, how the gravity of my friend's face, contrasting with the grins around him, moved some one to remark,—"How solemn ——— looks," or words to that effect. He had become completely estranged from the ecclesiastical system amidst which he had been brought up, and as on this point he and I thoroughly agreed, we had in it a uniting link added to many others. He engaged, quite of his own accord I believe, in tract distribution, and was, in word and deed, so far as I could judge, a devout and earnest Christian. We met often at an association formed among the students for reading the Scriptures and prayer, and there was something refreshing in the simple directness of his mind, and in the rigid truthfulness that made him speak out all his mind, after a manner, at times, that roused the forebodings of those who looked on any deviation from recognized opinions as alarming. He certainly had that tendency to look suspiciously at established beliefs which one sees in men, who, having found one set of doctrines recommended to their early reverence to be false, look at all others with the feeling—"these *may* be false too." I cannot recall, however, any point of decided difference from

ordinary Scriptural belief, except with regard to that most mysterious and awful part of it, the eternal loss of the wicked.

It was, I think, rather more than a year after our friendship began, that Mr. ——— went abroad for several months. I well remember meeting him in one of the corridors of the Hospital, just after his return, and telling him that our association met that evening. "Oh," said he, "I think very differently about these things from what I used to do." There was no time then to go into details, but on after occasions we had many a long argument, all the minutiæ of which have faded from my recollection, though I remember that the drift of them shewed that his belief in the authority of Revelation had completely given way, and that his former religious beliefs were fading out one by one, extinguished by the light of reason which was now beaming upon him. Still I found him the same good friend, and the same hard-working student. The religious element was gone from his life, but he had not abandoned the *morals* of Christianity, and, so far as I know, his life was still in accordance with them. Again we were separated for some months, and met next on the Continent. Here we used to fight over again our old theological battles, and I found to my sorrow that his position was gradually shifting farther and farther from his old ground. The moral and the spiritual are the warp and woof of Christianity, and, if the one be loosened, the other must follow suit; and my friend was too clear-headed not to carry out an argument to its legitimate conclusion, and too strong-willed not to carry his conclusions into action. We all know how delightful it is to throw off any restraint that has become irksome, and to feel that freedom, the love of which is as much a spiritual as a physical instinct; and it seems that the most dangerous temptations are those that aim at the perversion of our best tendencies. The devil tempted Eve with the promise that she should know evil as well as good; but to how many, and especially to young men, does temptation come in another form,—be free from God's laws, and you shall be free to *do* evil as well as good. My friend had learnt to disbelieve in these laws, and he determined to live down to his disbelief. And how delighted he was at his emancipation! I seem almost to hear his voice as he said to me one day, "I am living in a new world; I am living in fairy-land!" and see how his whole air was that of a liberated captive, rejoicing in his newly-found freedom. He *was* free—yes, poor fellow, free indeed; free as a ship with her rudder carried away, and with a drunken captain who has pitched her charts, compasses, and chronometers overboard, would be, to drift wheresoever the wind and sea might please. *So* he was free to drift wherever the flesh and the devil might drive. His was no sudden fall into sin which a man knows to be sin, but into which he is betrayed by the bewildering power of temptation; but the cool, clear-headed determination, founded on his disbelief of God's Word. "If I take this forbidden fruit, I shall *not* surely die." He took it and passed on, hard and unmoved.

This deliberation kept him both from the remorse and the recklessness which so often follow a moral fall. In his case there did not seem to be any sudden insurrection of the lurking powers of evil that sneak about the dark

corners of every man's soul, but a quiet and orderly change of allegiance from one sovereign to another. I said to him one day, "Do you in your real heart feel as calm in your present belief as you did in your old one? Are you as happy as you used to be?" He appeared to think quietly a few moments, and then said, "As far as I know my own feelings, I am." My confidence in his honesty makes me believe this, as I believe also he spoke the truth, when during this phase of his "eclipse of faith" he said, "I neither fear God, man, nor devil." This from him was no bombast, but the expression of a horrible truth.

It was about this time that he met with an accident, the result of which threatened to disfigure him for life. He was as little prone to vanity as any man I ever knew, but however little a man may care about being admired, no one likes to have any imperfection for people to stare at, and he felt this occurrence very acutely. When talking over what was to be done, he told me that he had thought over various plans. The first was to kill himself, "and have done with it," but he thought he "should look so queer when he was dead." The second was to shut himself up, and work with the microscope, so that, though living as a recluse, he might do something of scientific value. The third was to have an operation performed, by which the mischief might be remedied to a considerable extent, and then to go out into society, and do the best he could. The last was resolved upon, and the manner in which he bore the operation proved the mettle he was made of. He sat down, folded his arms, and endured the whole of it, scarcely moving a muscle, and not uttering a sound.

This event had an important bearing on the future development of his character. A great misfortune must leave a man better or worse than he was before it. With him, alas! no peaceable fruits followed this affliction. His defiance of God's laws became more open, but with all there was noticeable that sure sign of a mind not really at rest in itself, a constant eagerness to attack all comers, and to bring them over to his side if possible. A man who is walking in darkness has an unconscious longing for some one to keep him company; for however brave you may be, it is not so pleasant to walk an untried road in darkness all alone.

Not long after this, Mr. ——— returned to England, and, with the exception of one brief interview, we did not meet for about two years. At the end of that time I paid him a short visit. He was frank, kind, and friendly as ever. He was working hard and steadily; full of the determination to do something in science worth the doing. He had turned his opportunities of acquiring experience to such good account that he had gained a public appointment, which was to him of great value, as giving him that first step which is so important in the up-hill fight for fame and fortune. He had only to go on as he had begun, and it appeared certain that, though he, like others, must strive hard, he would be sure to win a distinguished professional position. From this time, however, appears to date the gradual oncoming of the last and darkest phase of his history. Whatever he did, he generally did thoroughly; and he would carry out his opinions thoroughly,

no matter to what extreme they carried *him*. By this time, the habit of law-breaking (a very ensnaring one) had acquired such a hold upon him, that, provided anything was regarded as right and proper, that very fact seemed to lead him to attack it with peculiar zest. We may look back with nothing more than an amused memory at the hearty relish which most schoolboys experience in breaking rules, or anything else that is breakable, for the most part. When a man, however, forgetting to put away childish things, carries out the propensity in the full swing of the business of life, he is apt to become both annoying and dangerous to those about him, and the consequences of his actions are likely to be tragic, rather than comic. Up to this time he had preserved an outward regard for that conventional decorum which is something more than the "law and the prophets" in the enactments of "society." His openness and good nature soon made him popular with many students with whom his appointment brought him into contact; and as, of course, it would be thought by conventional people that drinking and smoking with them in public houses was a rather questionable proceeding, of course, he used to do so.

He thought for himself too, and when he found fault with his seniors in office, he did not—

> "Damn with faint praise, assent with civil leer,
> And, without sneering, teach the rest to sneer."

Such was not his style. His was a noble nature, though fearfully perverted, and, when he meant a thing. he said it, and said it publicly. He swore at the patients, at his colleagues too sometimes. He was too proud not to defy all propriety just as flagrantly in private as in public. Now "Society" is not exacting with regard to mere *moral* laws, but *propriety* is indispensable, together with a strict observance of that great commandment (not Mosaic, nor Christian), "Thou shalt not be found out." It is possible that one man in a thousand, with God and the right on his side, may defy "Society" with success; but when a man undertakes to fight God with his right hand, and Society with his left, the issue is not doubtful.

There is no need to give the painful history of the downward steps that led to another great misfortune—his summary dismissal from the appointment which he held. It will be enough to say, that I believe the authorities of the Institution with which he was connected were compelled to take this step, simply by the fact, that had they not acted as they did, they would have forfeited all claim to enforce any order within their walls. It was during the period closed by this catastrophe, that I thought I would make one more appeal to him on behalf of the faith he had abandoned, and wrote to him accordingly. His answer to my letter contained the following words:—"As for old arguments, there is no more time in life for them, so farewell." Almost immediately after his dismissal, I had a short holiday, and went to see him. He had a large house, and I was shewn by a pompous footman, first into an untidy, littered study, where papers were strewn about pretty much as if a strong east wind had been employed to arrange them; and on the wall an

open letter (I believe that conveying his dismissal) was defiantly stuck up. I was then shewn into his own private and especial room, into which I fancy none but very familiar friends were admitted; and I am sure if they were not so, they would not willingly stay long in it, for its atmosphere, like that of some little low pot-house, was heavy with the stale fumes of beer, tobacco, cheese, and dirt. Everything looked dirty and disreputable. Through an open trap-door was a view of an unpleasant cellar, with a printing-press in it. This my friend had learned to work, and, in connection with it, came out just a gleam of his good old nature. His last work, which he shewed me, was the printing of some trade-cards for a poor widow who was striving to make a living by keeping a tobacconist's shop. It was with these surroundings that I last saw him. He received me with his usual hearty greeting, but, alas! how changed he looked from the man whom I had known years before. His whole face, excepting his forehead, was changed. His eyes looked sullen, almost wolfish, and all the lower part of his face wore a savage and gloomy expression; but over all rose the same smooth white forehead, as of old. He had reached, I think, about the farthest point in his wanderings from his Father's house. He was living on the husks that the swine did eat, a diet eminently unsuited to his constitution, and ill indeed had it agreed with him.

Soon after I came in, he pointed to a manuscript lying on a desk, alongside a great mass of cheese, and said,—"There, Sir, I am beginning a new book, and this year I shall make myself, or I shall die." Then he rushed into the subject of his dismissal. He railed at his colleagues, at the authorities who had dismissed him, at almost everything and everybody, till he reminded me of some savage animal, which, mad with rage and pain, fastens even on inanimate objects in the blindness of its fury. Suddenly he pointed to a valuable book lying on the floor, and said, "Have you read" so and so? mentioning the title of a work by one of his colleagues, who seemed to be his especial aversion. "No," I said. "Well then," he replied, "you may have it if you like; I would burn it, but that would do him [*i.e.*, the author] good." This was the last time I saw him, and I heard subsequently but little of his history.

Nothing daunted by his reverses, he threw his indomitable energies into a new sphere of professional work, in which he hoped his powers would yet make themselves felt; but it was too late. An angry, uneasy mind, embittered by disappointment, irritated by mortified pride, and a soul with no quiet resting-place, soon make their mark on a man's health and strength; especially when aided by an ill-regulated life; and just when he should have been in the full vigour of his manhood, he began to fail. The last I heard of him was from a friend, who saw him a mere wreck of his former self, and with a strangely altered and softened manner, which I hope implied a deeper change than the few sad words reported to me—"I have been a great fool. I ought to have pulled up long ago. I have done for myself; and I shall die." Too true, alas! for he died, aged only thirty-two.

How gladly would I have closed this sad story with something other than this vague, unsatisfactory end. It seems almost as if, in the fading twilight and amidst the evening mists, I could see the poor wanderer from his Father's

house, sitting "weary, and worn, and sad." He rises; I almost think he is looking homewards. Is he going thither with the cry, "Father, I have sinned"? I see dimly his figure moving in the mist, but before I can be sure whither he is going, the fog thickens, the twilight deepens into dark, and as I turn away, the unanswered question—whither? whither? rings like the reverberation of a distant knell. But, though I cannot pierce the gloom that hides him, this I *know*, that across the weary desert into which he had strayed, his Father's house stood open, and his Father ready to welcome him. God only can tell how it was, that the faith which once held him, gradually weakened till it gave way altogether, like a cable fretted away strand by strand till it snaps. I have endeavoured to trace how helplessly and hopelessly he drifted when this hold was gone, hoping to illustrate the truth that, when faith, which links the human nature with the Divine, is severed, a man is cut loose from all that is glorious, honourable and virtuous; and to suggest that of all the wiles of the devil, the deadliest is that which by poisonous hints, first insinuates the distrust of God—a distrust which if left to develope itself unchecked, extinguishes all that is high and holy in man, and cuts him off from God.

"Faith and unfaith can ne'er be equal powers:
Unfaith in aught, is want of faith in all.
It is the little rift within the lute
That by-and-by will make the music mute,
And ever widening, slowly silence all:
The little rift within the lover's lute,
Or little pitted speck in garner'd fruit,
That rotting inward, slowly moulders all."

ORGANIZED CHRISTIANITY.—IS IT OF GOD?

SUCH is the title of a Work received a few months ago by the writer; in common, no doubt, with many others, ministers and laymen. The title is somewhat assuming; for if organized Christianity *be not* of God, it must be of men. The object of the publication is to expose the defects and abuses of all existing Church organizations, and to endeavour to prove from these that all Church organization is wrong. It is a manifesto of the views, wishes, and efforts of a class of Christian brethren, who assume for themselves the possession of superior piety, larger zeal, broader charity, and deeper acquaintance with Scripture, especially its *prophetic* portions, than that enjoyed by others. As such it requires a careful notice, and we will endeavour to reply to it from the stand-points of Nature and Revelation.

The question resolves itself into two. Is Christianity of God?—and is Organization of God?—for, if both be of God we may expect to find *organization*, one of God's *methods*, in Christianity, one of God's works. In reference to the former question

all are agreed. We all believe alike in the Divine origin of Christianity. Only the second question, therefore, requires consideration—Is *organization* of God? And here replies come crowding in from all quarters of the universe of matter, and of the universe of mind. The fact is that the illustrative evidences are so numerous and diversified as to be appreciable only by their Divine Author Himself. Their cumulative force is incalculable. The study of them might well occupy a lifetime, and then leave the subject unexhausted, as in the case of our own great philosopher, who felt that he had only picked up a few specimens on the shores of truth while the great ocean lay unexplored before him.

Organization is *the arrangement of parts with a view to use or service;* and wherever we look into the Divine operations we meet with examples of it. It is evidently a principle very precious to the Divine mind. It is impossible to refer to anything which God has ever said or done upon any other principle. Every word He has spoken was spoken at the right time and occupied the right place in the complete Revelation; and every creature which He has formed occupies its proper place in relation to every other creature and to the universe. The smallest atom is so arranged as to fulfil its service, by the laws of cohesion, to other atoms, and, by the laws of gravitation, to the near and distant masses of the Creation. The construction of the leaf is such that the arrangement of its parts serves the life, beauty, and fragrance of the whole, so that it forms a suitable home for the microscopic multitudes which dwell upon it. The organism of the minutest animalcule is perfect; and everywhere, as we pass upward through the various walks of animal life, we see that Circumstances are adapted to Being, and Being to Circumstances. Every observation of creative effect constrains us to say "this also cometh forth from the Lord of Hosts, who is wonderful in counsel and excellent in working."

In the great realm of Providence, though a much more difficult subject for research, we meet with innumerable illustrations of the same principle in the histories of individuals and of the race. Events are manifestly related to each other, and to the great plan of the invisible Designer; and all the minor circumstances from which they *evene* are necessarily, although less perceptibly, under the same law. Many events whose meaning long remained an unsearchable mystery have been explained by the great Interpreter, and now appear, like some apparent exceptional phenomena in nature, in their beneficent relation to the Divine purpose.

And now may we venture to draw aside the veil from the Holy of Holies? or rather, may we venture to gaze upon the glories which our Saviour has revealed, and dare to gather principles from the facts which He has declared? Assuredly we may.

And as we look into the heavenly world, we find all most distantly removed from anything like confusion or disorder. The "King of Kings" is "Lord of *Hosts*." "He doeth according to His will in the *armies* of heaven." In that "general

assembly and Church of the First-born," "God is not the author of confusion, but of peace, as in all Churches of the saints." "The angels that excel in strength do His commandments, hearkening unto the voice of His Word." The arch-angel Michael has his office, and the angel Gabriel has his duty. There are "thrones, dominions, principalities, and powers." And even the *mystic symbols* of the Apocalypse curiously illustrate the same great principle. The "living creatures" are four; "the elders," twice twelve; the numbers of the sealed, twelve times twelve thousand; and each angel has his work assigned. And the most luminous description in the whole book, that of the glorified Church, Paradise regained, the bridal Jerusalem, is full of organization. The heavenly Jerusalem, like the earthly, "is builded as a city that is compact together." Most singular imagery is made use of, to represent its perfect relation of parts. "The city lieth four-square, and the length is as large as the breadth. The length, and the breadth, and the height of it are equal." Taken literally, this description of a city as a cube, would be absurd; but, taken figuratively, according to the spirit and purpose of the whole book, it gives the idea of perfect symmetrical arrangement. It rests on twelve foundations; its walls which face the quarters of the heavens have each of them three gates; and each pearly gate is kept by a guardian angel. The street of the city, which is "pure gold, as it were transparent glass," as it receives no alloy, reflects no disorder. Our Saviour has taught us to pray, "Thy will be done on earth as it is done in heaven." *There is a world where organization does not prevail*, but that is a world of woe, where the will of the Creator is constantly violated, where they are "hateful and hating one another."

We contend that *organization* is a universal principle in the Divine operations; and that, as Christianity is of God, we shall infallibly meet with it in Christianity. But we go further. Christianity displays *more* of the wisdom of God than any of His other works. It has more of God in it. It has, that is, the Church has, God in it personally; not bodily, it is true, but spiritually; which is of infinitely greater importance. Christ is the head of the Church, which is His Body, "the fulness of Him that filleth all in all," *i.e.*, that without which He who filleth all in all, would not, in His mediatorial relation, be complete. Unspeakably grand are the words of the Apostle;—"He created all things by Jesus Christ, to the intent that now, unto the principalities and powers, in heavenly places, might be known by the Church the manifold wisdom of God." We therefore feel confident, that, as organization is a universal principle with God, and as the Church is the *chief* work of His Divine Wisdom, we shall see the principle distinctly exhibited in it.

But the Great Head of the Church has Himself given to His people, by Inspiration, a complete record, historical, doctrinal, practical, ecclesiastical. The New Testament is the Divine Church-Manual, the perfect Vade-Mecum of the Christian community. We therefore look to it, with the confident assurance that

ıall find sufficient directions for ch organization, nor are we dis- ınted. For, in addition to all the rtant scattered statements, from ı we learn that our Saviour's lom "is not of this world," and fore not to be allied to, sup- d by, or directed by, the earthly r—and that it consists of regene- persons, banded together in fellowship by common consent, ıuthorized in each case, to direct own affairs, and elect their own rs—we have three epistles given ıe special purpose of guiding in choice of suitable men, and ng them when chosen, in the dis- e of their duty. By some of ırethren the epistles to Timothy that to Titus appear to have entirely forgotten. These im- nt apostolical epistles are espe- devoted to *Church organization.* indicate the two kinds of office held in the Church, and pre- ı the duties of one of them in nost detailed and elaborate er, that the "man of God" ı know how he ought to behave ılf in the *house* of God, which is hurch of the living God." Look ılly into these epistles, and you ind, not only that there are ı in the Church, but also what are—that of the Bishop and ıf the Deacon. These two are carefully presented, and no is named. Now, with regard to ffice of Deacon, we are left in ıcertainty. The deacons were n, as in their first appointment led in the sixth chapter of the Acts ı Apostles, to serve the secular of the Church. Only the office ıhop has to be considered, and ıing is immediately clear—that his work is strictly spiritual. Another thing is equally evident, that he is not an officer set over a number of subordinates; he stands alone. His name denotes his duty—to oversee; to superintend. He is elsewhere described as a pastor, or shepherd, and the term is sometimes used interchangeably with presbyter or elder, as in Acts xx. 17, 28, where the *elders* of the Church are admonished as the *overseers* of the flock to feed the Church of God. See also 1 Peter v. 1—4, where the elders are exhorted to feed the flock of God, "*taking the oversight.*"

Some kind spirit will, no doubt, suggest "Why do you not read the remainder of the verse last quoted?" and that disagreeable clause about "filthy lucre;" for our brethren whose manifesto has called forth these remarks, are very fond of denying, and, many of them, very much given to maligning an *ordained*, *educated*, and *paid* ministry. "To the law and to the testimony; for if we speak not according to this word, it is because there is no light in us." Let our brethren kindly remember that, if *they* speak not according to it, they are under the same condemnation. Refer to the Church-Manual then, and you find *Ordination* in 1 Timothy iv. 14; and in Titus i. 5. *Education* you find in 1 Timothy iv. 13; and 2 Timothy, iv. 13;—in the fact that Paul was highly educated both in Hebrew and Classic literature, that he possessed a highly cultivated logical faculty, and that these attainments were eminently made use of by the great Head of the Church;—and in the greatest fact of all, that the poor fishermen apostles were *supernatu-*

rally educated by the Holy Ghost, at least in Languages, Sacred Literature, and Composition, to counterbalance the deficient training of their early life. And now as it regards "*filthy lucre.*" *Remuneration* is found in 1 Timothy v. 17, 18; and 2 Timothy ii. 4. It is rather cruel, and certainly not in accordance with their boasted charity, that a sweeping charge of mercenariness should be brought forward by a body of Christians who have every opportunity of increasing their income, many of whom have already made or inherited their fortunes, and who are not, as a body, remarkable for the largeness of their liberality, against a body of men, many of whom have given up all worldly prospects, that they may serve the cause of Christ, and almost all of whom would have realized more of this world's goods had they followed other walks in life. "And truly had they been mindful of that country from whence they came out, they might have had opportunity to have returned."

Enough, we think, has been said to prove that the Organized Christianity of the New Testament is of God. With other organizations than are found in the Divine Church-Manual, we have nothing to do. While we mourn over the human imperfections which often mar the working of even Christ's own method, we cannot charge these upon the Divine method itself. We thank God that He has not left us without the pattern showed to us in the Mount, and we pray for the time when the spirit of the Church shall better exemplify the skill and beauty of the model. We close these inquiries by asking our brethren, in all charity but in all faithfulness, another question, —"*Dis*organized Christianity—Is it of God?"

TWO ARCHBISHOPS OF THE TENTH CENTURY.

FIRST—ODO THE DANE.

THE history of the Christian Church during the Anglo-Saxon period, has often attracted the best attention of ecclesiastical antiquarians. The difficulty, however, of obtaining access to documents on which they could rely in the prosecution of their arduous and complicated task, has until of late years been almost insurmountable. Happily, in our own day, this difficulty has in a great measure been removed by the publication not only of the original authorities so ardently desired by scholars, but also of many valuable works, all throwing great light upon the religious and social life of the period. We propose to glance at the lives of two archbishops of Canterbury who had to do very much with all that was stirring and important in the tenth century, both in Church and State: we refer to Odo the Dane, and St. Dunstan the Saxon.

The glorious reign of the illustrious Alfred was drawing near its close when Odo was but a child. He was the son of a Dane of noble birth, who

)een one of the chieftains en-
l in the Danish invasion of 870.
early years were spent in East
ia, where his father had obtained
:lement through the fortune of

It was part of the noble policy
e Anglo-Saxons to attempt the
ersion of their enemies the Danes,
:he history of Odo furnishes a
)rable instance of their success.
ppened one day that an Anglo-
ı missionary had gathered a
l around him, by first acting as
)-man, or by singing the Psalms
avid. The young Dane made
)f the audience, and so deeply
ıe interested in what he heard,
he followed the preacher to his
, and besought further instruc-

Of course this was cheerfully
'ted, and Odo became speedily
cere and enthusiastic convert.
t in becoming a Christian he had
ed the religion of the Saxons,
vorn foes of his own country-
in whose eyes his conversion
appear as cowardly and treason-
n the highest degree. Nothing
ed, however, by the difficulties
he knew he would have to en-
er, the youthful convert frankly
d his belief to the haughty old
his father, and even confidently
:ook the task of overthrowing
agan errors and superstitions.
ther received all his attempts
he utmost scorn and hatred,
ching him at the same time
isloyalty, and with his having
d under the banner of the hated
and he further gave vent to
lignation by severely chastising
)n. But no chastisements,
)r severe and humiliating, as
:her soon found, could crush
Odo's convictions or compel
him to adopt the creed of his race and ancestors. While he offered no resistance to the punishment his father inflicted, while he honoured his parents and treated them with an unusual gentleness and meekness—for naturally he was of haughty and impetuous temperament—he held to his new convictions with martyr-like courage and constancy. The youth was not without sympathizing friends and helpers during this time of persecution for conscience' sake. Through the assistance of the missionaries, a patron, or protector, was found for Odo, in Athelm, one of Alfred's nobles, who is spoken of in the Saxon chronicle, as the ealdorman of Wiltshire, and supposed to have been the son of that ealdorman who defeated the Danes off Portland in 838. There was much in the character of Odo to recommend him to a man of Athelm's stamp, and, accordingly, he was naturalized as an Anglo-Saxon, and adopted as a son by his newly-found patron, to whom now, according to Anglo-Saxon law, he owed fealty, and from whom he could claim legal protection. The young convert was at once placed under competent tutors, and soon made considerable progress; although it was manifest amid all the fervour of his devotion and his diligence in study, that his tastes were decidedly for a soldier's life. Indeed, we are told that he entered holy orders unwillingly and at the earnest desire of his patron; but he previously served as a soldier in the wars of Edward the Elder, and was *three* times in the field after he became bishop.

The young Dane was enthusiastically devoted to his generous patron, whom he regarded indeed with filial affection,

watching and waiting upon him in illness with the greatest kindness, and in many ways evincing his gratitude for the affectionate interest with which Athelm continued to regard him to the very last. Upon Athelm's death we find Odo in holy orders, enrolled as one of the Secular Clergy—of whom more presently—and acting as naval chaplain. It was a post for which his tastes and abilities pre-eminently adapted him, and his biographer is careful to inform us that, while engaged in this character, he was careful himself to attend the daily services of the Church, and that he prevailed upon many of the laity to follow his example. We are not surprised to find that a man, who united the virtues of an ecclesiastic and scholar with those of a soldier, was popular with the nobles of the coast, or that this excellence on his part commended him to the notice and approbation of such men as Edward the Elder and the illustrious Athelstan.

His warlike tastes proved no hindrance to Odo's accepting the bishopric of Ramsbury, to which diocese he was consecrated in 926. We know little of his doings in this diocese in respect to the discharge of those spiritual duties which are generally thought to belong to the office of a bishop; but ten years after his consecration we find him in the field of battle. Indeed, in the celebrated battle of Brunauburgh, it is probable that King Athelstan owed the preservation of his life to the intrepidity of the Bishop of Ramsbury. We are told that a bishop of the tenth century did not consider a command in the field of battle as incompatible with his sacred office; he might uplift his right hand and gird on his armour, using not a sword indeed, for that was contrary to clerical etiquette, but a yet more formidable weapon, a club studded with spikes. Incompatible or not, at the battle of Brunauburgh, there was Odo in the hottest part of the field, and Athelstan was engaged in a hand-to-hand encounter. As the chronicler describes it, shield clashed with shield and boss was pressed against boss, when the king's sword broke off at the hilt. The Bishop of Ramsbury hastened to the rescue, and snatching up a sword from among those with which the field was strewed, placed it in the royal hand, which knew full well how to use it to the destruction of his foes.

About five years after this event, in the year 942, and when Edmund was upon the throne, Odo was offered the diocese of Canterbury. The offer was made at the instigation of the distinguished and keen-sighted Dunstan, Edmund's chief minister of state; but it was some time before Odo could bring himself to accept it. Upon deciding at length to ascend the archiepiscopal chair and become primate of all England, he deemed it necessary at once to leave the ranks of the Secular clergy and to ally himself with the Benedictine party. It may here be said that the Anglo-Saxon Church was divided into two parties, which may be designated as the party of the Secular clergy, and the Benedictine or Dunstanite party. We are told that the Benedictines had for their ideal an imaginary standard of perfection, for which the vow of celibacy was the preparation, and strict monastic observances the consummation. The Secular party consisted of men of plain common-sense,

ıought that while all sin is to ıounced, the blessings of this are to be gratefully enjoyed, ›y those whose hearts are set on ı above. It was Odo's opinion o one was fit to be archbishop ad not first been a monk; ac- ıgly, he repaired to the convent ıury, and returned home a Bene- ə monk. With some notion of ıles of his order, he threw him- eartily into the office of arch- ›. He repaired the cathedral, had fallen into a grievous state ıay through the depredations of anes, and large congregations bled in it, to whom he preached fully and eloquently. He pub- a pastoral letter to all classes sons over whom his spiritual in- e extended, and admonished of luties kings and princes, bishops iests, clergymen and monks, and tians generally. He set before lf to carry out three great ıres of reform:—the separation e married clergy from their , the expulsion of the Secular r from the cathedrals, and the uction of the Benedictine rule ıe monasteries. These measures ried out with a zeal so barbarous determined that the primate ed the name of Odo Severus. he Secular party, the married , was still strong notwithstanding everities of his measures, and young Edwy ascending the throne med likely that the Benedictines be forced to give way. Edwy ontracted a marriage with a lady ə royal blood, but, according to enedictine party, related to him ı the prohibited degrees. The ı and country generally were of erent opinion, or Edwy would not have been elected king, nor would Odo have officiated at his coronation. On the day of his coronation, when the nobles were carousing after the Saxon fashion, the young king, after taking his place upon his throne at the head of the nobles, secretly withdrew, and leaving them to their revels, sought the society of his wife and her mother, who were in an adjoining apartment. This greatly incensed both Odo and Dunstan, who were enraged at his seeming want of courtesy, and the reproach it levelled at the ecclesiastics for participating in the festivities of the coronation banquet. Forthwith Dunstan, the sturdy Abbot of Glastonbury and the most distinguished man of the time, went after the king and requested him, in terms not the most gentle, to return to the hall and to grace the feast by his presence. Upon Edwy refusing, the indignation of Dunstan lost all bounds. He forced the crown upon the young king's head, dragged him back to the hall, and, by mere physical force, compelled him to resume his seat at the head of his table,—so the story goes, some of the chroniclers also affirming that Dunstan abused the queen and her mother in the most opprobrious terms, and went so far as to threaten the latter with the gallows.

The story is important, because of its relation to the two parties in the Church who were struggling with all their might for pre-eminence. Edwy and his young queen Elgiva now abetted the cause of the Secular clergy, and so heartily did they second the endeavours of the Secularists, that Dunstan and Odo were fairly brought to bay. Edwy lost no time in avenging himself on Dunstan. Under a pretext that he had made away with

public money, the haughty abbot was banished the kingdom, and Odo and the Benedictines were not only opposed by the Secular clergy but by a large party of the nobles who were the determined foes of Dunstan. The Secularists believing that the tide had turned in their favour, were not slow in taking advantage of their opportunity. They recovered their livings and their wives, and retaliated on their enemies by sequestrating all the newly-founded Benedictine establishments. They did not even hesitate to seize the property of the king's grandmother, who was known to be in favour of Benedictine institutions. In this, however, they proceeded too far, for the people who were in favour of clerical celibacy rose against them, withdrew their allegiance from the king, and the kingdom, was presently in a state of confusion and revolt.

The archbishop was not wanting in firmness to his convictions and faithfulness to his party during this period of anarchy. Dunstan was again at his side, and strengthened by his indomitable spirit, he proceeded to pronounce sentence of divorce between Edwy and Elgiva. In vain the young husband pleaded and resisted. Odo was literally without heart of kindness, when bent upon carrying any measure which he deemed for the good of the Church. The king had no sooner determined to resist the will of the archbishop, than he proceeded to carry into effect with the utmost cruelty the sentence of divorce which he had pronounced. Accompanied by a train of military servants, Odo rode to the palace, and there arrested the queen in the very presence of her husband. He forced her from Edwy's protecting embrace, and further gave command, in the hope of this making her an object of disgust to the king, that her face should be branded and scarred with red-hot irons. Nor did the archbishop's anger stop here, for after having thus cruelly tortured the unhappy queen, she was by his orders banished to Ireland, and even her life was at the mercy of the stern old churchman. The queen, however, was a woman of too much spirit tamely to submit to the archbishop's cruelty, and in the midst of her smarting wounds she formed the resolution to set his decree at defiance, or to compel him to grant a dispensation which even he could not refuse as unlawful. This plan, as soon as she had somewhat recovered from her disfigurement, she began to put into execution, but falling into the hands of her merciless enemies at Gloucester, she was subjected to even yet greater cruelty. To prevent her from again making her escape, the sinews of her legs were severed, and she was otherwise fearfully mutilated, so that death ensued in a few days. Shortly after, the heart-broken king, who had loved her with the deepest fervour, was found dead in the same place. About the same time also,—whether a little before or after, chroniclers are divided in opinion,—Archbishop Odo departed this life, and his remains were buried in the cathedral at Canterbury.

It has been said by no mean authority* that, "Among the archbishops there are a few eminent men distinguished as much for their transcendent abilities as for their exalted station in society; but as a general rule they have not been men of the highest class of mind.

Dr. Hook, "Lives of the Archbishops of Canterbury."

ll ages the tendency has very ɔrly been, whether by election or ɔmination, to appoint 'safe men;' ıs genius is generally innovating ɔften eccentric, the safe men are ı who with certain high qualifi- ns, do not rise much above the ectual average of their contem- ies. They are practical men r than philosophers and theorists, heir impulse is not to perfection, *uieta non movere*. From this circumstance their history is the instructive, and if few among rchbishops have left the impress eir mind upon the age in which lived, we may in their biography the character of the times which fairly represent." In the times lo, fanaticism on the subject of ıcy prevailed to such an extent, men were rendered utterly heart- and remorseless by it. The al severity of Odo's character, ay well imagine, was greatly in- ed by the malignant spirit of the in the Church with whom his as spent, and under the notion he was doing God and the Church ɔe. When we remember how Alfred complained of the diffi- culty of obtaining well qualified men to discharge the duties of the Church, of obtaining even those who could read and spell, we must not bear too hardly upon Odo's Greek and Latin attainments. The soldier was more in request than the scholar in his day, and the highest class of mind was occupied in nerving the limbs which enabled the hero to bid defiance to his enemies, and to establish the liberty of his country. It is as the diplomatist rather than as the archbishop who rendered much service to the Church, that we must regard Odo. Though he cannot for a single moment compare with such an ecclesiastical states- man as Dunstan, yet after his eleva- tion to the archiepiscopal see he rendered essential service to his country by his sound judgment, and by the manner in which he influenced his countrymen the Danes. He could effect a treaty and prove him- self a skilful negotiator; and though we are accustomed to look for far higher qualifications in modern arch- bishops, it must be borne in mind that even those which Odo possessed went far beyond those of his pre- decessors in office.

THE OLD INN AND ITS ASSOCIATIONS.

By the Rev. W. Beatby, Lichfield.

ERY numerous and diversified are bjects seen in the natural world. in its design has consulted our ure as well as our comfort, and ished for the eye endless forms of y. The objects, too, of man's and labour are, in their measure, ly diversified in form and beauty, but many objects, not in themselves beautiful, become so by age, and the associations which cluster around them, and which are promptly sug- gested to the thoughtful mind. We enter the old town, and look around us and are pleased with the relics of the past which present themselves to

our notice; and the various forms of buildings on which time has left the frost of age. The old church shaded by the grave-yard trees to which our forefathers trod their way on Sabbath-morn, and the old dwellings around it where lived and died the men of by-gone ages, are interesting to look upon, as they remind us of many scenes which have been witnessed there. But we cannot overlook among these objects that which is not the least interesting—the OLD INN. The sight of it not only throws us back on the past, but recalls thoughts of social life as then existing.

Previous to the establishment of inns, monasteries were the only places to which travellers could resort on their toilsome journey. Such institutions had their guest chamber, and one of the inmates had the special care of those who required food and sought a night's repose. Multitudes of travellers, for ages, weary and worn,

"Whose feet had been galled by the dust and the thorn,"

here found a temporary home, and were safely sheltered from the perils and chill of the night. After the suppression of the religious houses, at the commencement of the Reformation, inns took their rise, and many of them now stand on the high road and in our old towns as they have stood for three centuries.

Interesting is it to look on such a building with its gabled roof, its tier of open gallery, its antiquated windows, and its old gate-entrance leading to the bustling yard, with the old sign hanging where it has hung for many a day. There is an intense look of *homeliness* and domesticity about the place. It warms our feelings and kindles our love for h like associations. It is not l but a welcome substitute for it a stranger in a strange place as an old writer says, "Every may use his inn as his home in land." The inn when it best rished was quite in harmony witl existing times, when roads were r and perilous through robbers; travelling was slow and diffi when winds were chill and w unkindly, it was an inviting r when night drew on apace, though of less importance now, still and may ever be a necessity.

At all times is it characterist this our journeying life. Life journey with more or less solitar in it. Though a social being, m much separated from his fellow- In the great world how absolut he debarred from holding con with others, by wide-spreading by lofty mountains and trac deserts, by language, manners, antipathy of races. Notwithsta this, he is a traveller, especially i own province and country, an such, knows something of in As a traveller, at least occasio he meets with fellow-travellers, often has he met them at the old One of the first thoughts that st us as we look at it is, how many vellers have been here? how di fied their characters? and how rent the circumstances under they came? The merchant has entered there busy amid the car this life, and found solace as h by the blazing fire, and heard chiding of the wintry wind, an pattering of the winter's rain. friend journeying to enjoy the s of a distant friend, has found the

evening's quiet rest and a night's sound repose. But, among the varied numbers who have been guests, there, we may reckon the "servant of God." Away from home, and on errands of mercy to perishing man, and in journeying wearisome and perilous, he, too, has found grateful the rest and shelter of the home-like inn. It was not probably all to *his* liking, yet his wants were supplied, rest was afforded, and some scope given to entertain thoughts of God in his soul, and to be comforted thereby. At such a place have some servants of God wished to end their earthly pilgrimage, as most in harmony with the Christian's sojourn here; and forcibly are we reminded of the wish of that incomparable man, Archbishop Leighton, which was gratified by God calling him to his eternal home from an old inn.

And there is much in it resembling this, our earthly dwelling-place. The world may be compared to a large inn. We rather tarry awhile than *live* here. We only stay, but not remain, on earth. We lodge a little time ere we go home. Some, too, tarry so short a time, as to lead us to question why they came at all, while others seem to tarry so long as to make us almost forget that *they* too will have to depart. So has it been, in regard to the old inn. The stay of some has been but for the passing hour, many only for the night, and some few, from peculiar circumstances, have made a stay as though they had forgotten that they were not at home. Many, also, who used the old inn did so for the first and last time, and often those who met there in the cool of summer evening or in the winter's cheerless night met once, and parted never more to meet. The morning sun saw them depart by different roads, and the only bond of union was a thought of the friendly converse enjoyed as they put up for a night at the old inn. And how much of this inn-like life do we experience as we "pass through nature to eternity!" We are but pilgrims, if we be not strangers on the earth.

> "Here we meet to part again,
> In heaven we part no more."

One of the characteristics of the old inn was change of scene. There were moments in the day when quietude seemed to settle on it. It appeared as if nothing was going on there. Standing alone, with its homely and snug aspect and out-hanging sign, it seemed to be inviting the weary passer-by to tarry and rest awhile. But there were times in the day when all was life-like stir and bustle. The sound of the horn came floating on the breeze intimating the speedy arrival of visitors; and, as the coach rolled along and past the dwellings of the old town, many a door and window were opened, and many a smiling countenance seen, and many an eye expressive of curiosity. How lively the scene *then* was at the old inn, which gave also fresh life to the quiet old town. The monotonous scene was somewhat broken by new faces, and "stale news" was exchanged for fresh intelligence. Man, more or less everywhere, like the Athenians of old, is eager for something new, and the coach always imported *news*, as well as goods and passengers. If the coach had been taken off the road much life would have been taken from the town —a fact which has been verified in these modern times.

How analogous is all this to our individual life! We have our quiet seasons and dull ones too; but the dull hour passes, the heavy day closes, and other hours come and brighter days break upon us. Nothing here remains long. The "deep of night" does creep upon us, but it is only a night; and, if the morning have anxiety, and we wish "to know the day's business ere it come," yet we know "the day will end, and then the end is known." Life is full of the alternations of light and dark, grief and joy, fear and hope. Like travellers at an inn, we have our lone moments, but meet with other faces, and exchange kindly words and greetings, which cast a gleam of gladness we did not anticipate. Visitors come and go, unexpected events happen, quietness gives place to bustle, warm socialities are exchanged for sober retiredness. And best is it for us that life has these varieties. It is most befitting the character of our probationary state that it is a *chequered* scene.

But we should wrongly judge if, by the homely aspect of the old inn and the social comforts which belong to it, we should conclude that all its visitors were "at home" in their feelings, or had their minds in harmony with the "ease" of the place. As the travellers came and went through the live-long day, they brought and took with them the cares of the day, the hopes and fears of the day, plans unfulfilled, and expectations unrealized. By many of them the old inn was but indifferently enjoyed, and its associations became no subject for their musing. Other thoughts and feelings po ɛe them. The roads through which they had passed lined with green pasture, the silent hills crowned with forests, the woody slopes with winding rivers, and the little nooks of shady beauty which often met the eye on the open journey, awakened in them no feelings of calm delight. Some were travelling on unwelcome business, some to abide in a strange locality, and some to visit the homes of affliction and trouble. Doubtless many of those travellers, if they shewed signs of happiness, "shewed more than they were master of." A poet truly says, "things are not what they seem," and so is it with men. There is the bustle and the stir, the energy and the life, the earnest talk and ringing laugh, but under all this, there is the shadow unseen, and the sigh unexpressed. Such were the travellers who met at the old inn in bygone times, when "the light began to thicken and the crow made wing to the rooky wood," and when morning came each went his own way never all to meet again,—like to man here, who is ever coming and going, for all are bound for eternity.

Whatever may have been the comforts or the social enjoyments at the old inn, however the travellers may have beguiled the evening hours away, they all *felt* more or less that they were not at home. The provisions may have been the best, the accommodation good, the company agreeable, the house cleanly, the inmates well behaved, yet would the thought arise—this after all is not *home*. What a magic power is there in that word, *home!* How endeared are its associations! How musical its sound! It may be only a cot in the lone wilderness, or a cave in the wild rock, a mean tenement in the crowded town,

ı tent in the sultry desert, yet it home, and around it fresher ›zes seem to blow and brighter shine to gather. The wanderer away thinks of it, amid all scenes ugh which he passes. The ma- r, tossed on the restless billows, ls many a thought thither, and s for the distant shore. The ier on the battle-field loses half courage as he thinks of the spot nay never visit more, and the tra- ing merchant longs for the sight he last inn that he may anticipate e nearly the rest of *home*.

but such homes are earthly and poral. There is provided for man rue home if he will seek it in l's own way—a home, not inn- , but abiding and eternal, where th's travellers shall meet and *wish* no more to part. There is rest in that home unbroken and for ever,

"A rest where pure enjoyment reigns,
And God is loved alone."

Deluded, indeed, is the man who contents himself with an inn-life when he might possess a mansion—who seeks no other rest than what he may occasionally snatch on the thorny and toilsome road of life. The world, like the old inn, will have its day and be no more. The travellers will cease to come and go. The sign of the temporal will be no more seen. The hum and stir of all the long ages will end, and then will they be found to have been wise in their generation who sought to enter "the house eternal," and to sit down with the redeemed family in the presence of their Father, God.

TO GOD.

Translated from the Russian.

O thou eternal One, whose presence bright
All space doth occupy, all motion guide,
Unchang'd through Time's all-devastating flight,
Thou only God! There is no God beside!
Being above all beings, Almighty One,
Whom none can comprehend, and none extol,
Who fill'st existence with Thyself alone,
Embracing all, supporting, ruling all,
Being whom we call God! and know no more.

In its sublime research Philosophy
May measure out the ocean deep, may count
The sand, or the sun's rays. But, God! for Thee—
There is no weight, no measure. None can mount
Up to Thy mysteries. Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels infinite and dark,—
And thought is lost ere thought can soar so high,
E'en like past moments in Eternity.

Thou, from primeval Nothingness didst call
First chaos, then existence. Lord, on Thee
Eternity hath its foundation. All
Sprang forth from Thee; of light, joy, harmony,
Sole Origin!—all life, all beauty, Thine!
Thy Word created all, and doth create;
Thy splendour fills all space with rays Divine;
Thou art, and wert, and shalt be glorious, great,
Light-giving, life-sustaining Potentate!

Thy chains th' unmeasured Universe surround,
Upheld by Thee, inspired with breath;
Thou, the beginning with the end hast bound,
And beautifully mingled life and death.
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from Thee;
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of Heaven's bright army glitters in Thy praise.

A million torches lighted by Thy hand
Wander unwearied through the blue abyss;
They own Thy power—accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them—piles of crystal light?
A glorious company of golden streams?
Lamps of celestial æther burning bright?
Sun-lighting systems, with their joyous beams?
Yet Thou to these art as the noon to night.

Yes, as a drop of water in the sea
All this magnificence in Thee is lost;
What are ten thousand worlds compared with Thee?
And what am I, then?—Heav'n's unnumber'd Host,
Though multiplied by myriads, and arranged
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness—is as a cipher brought
Against Infinity! Oh! what am I, then?—*Nought!*

Nought!—yet the effluence of Thy light divine,
Pervading worlds, hath reached my bosom too.
Yes, in my spirit doth Thy Spirit shine
As shines the sunbeam in a drop of dew.

Nought! but I live, and on Hope's pinions fly
  Eager towards Thy presence, for in Thee
I live and breathe and dwell,—aspiring high,
  E'en to the throne of Thy Divinity,
I *am*, O God!—and surely Thou *must be!*

Thou *art*, directing, guiding all. Thou ART.
  Direct my understanding, then, to Thee,
Control my spirit, guide my wandering heart!
  Though but an atom in immensity,
Still I am something fashioned by Thy hand;
  I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal-being stand
  Close to the realms where angels have their birth,
Just on the boundaries of the Spirit-land.

The chain of being is complete in me,
  In me is matter's last gradation lost;
And the next step is Spirit-deity!
  I can command the lightning, yet am dust;
A monarch, slave, a worm, a God!
  Whence came I here, and how so marvellously
Constructed and conceiv'd? Unknown? This clod
  Lives surely through some higher Energy,
For from itself alone it could not be.

Creator! yes! Thy wisdom and Thy word
  Created me. Thou source of light and good,
Thou Spirit of my spirit and my Lord,
  Thy light, Thy love, in their bright plenitude,
Filled me with an immortal soul to spring
  O'er the abyss of Death, and bade it wear
The garments of Eternal day, and wing
  Its heavenly flight beyond this little sphere,
E'en to its source—to Thee, its author, there.

O thought ineffable! O vision blest!
  Though worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill my breast,
  And waft its homage to the Deity!
God, thus alone my lonely thoughts can soar,
  Thus seek Thy presence, Being wise and good,
Midst Thy vast works admire, obey, adore;
  And when the tongue is eloquent no more
The soul shall speak in thrills of gratitude.

ZETA.

A VISIT TO A RITUALISTIC CHURCH ON CHRISTMAS DAY; OR, THE MISSIONARY EFFICIENCY OF RITUALISM TESTED.

On Christmas morning we bent our steps towards the parish of St. George's-in-the-East. Besides the church, which a few years since was the object of so much notoriety, through the doings of the Rev. Bryan King, there are in this parish two District churches, St. Matthew's in the West, and St. Peter's in the South. The Rev. Thomas Richardson, one of the most advanced of the Evangelicals, is the Incumbent of St. Matthew's; his church is well attended. The Rev. C. F. Lowder, M.A., one of the most advanced of the Ritualists, is the Incumbent of St. Peter's; of his congregation we shall speak presently.

The erection of St. Peter's was greatly aided by the Bishop of London's Fund, and the church was consecrated on the 30th of last June. The congregation now assembling in it, occupied for many years an iron church (that of the Good Shepherd) in the immediate neighbourhood. From the tenth Annual Report, issued in November, 1866, we learn that St. Peter's is now the head-quarters of what is termed the St. George's Mission,—the first Mission of the Church of England established in London. This Ritualistic Mission, amply supplied with means and agents, has been worked with untiring energy from the year 1856 to the present date. It is said to be "engaged in ministering to the souls and bodies of 10,000 persons in one of the most destitute parishes of the east of London." It maintains five Clergy; two churches with daily services, frequent sermons, and classes for religious instruction; day and Sunday-schools; evening classes; a working-man's club, with lectures, readings, and musical entertainments; a penny bank; clothing clubs; and charities for the relief of the poor and sick; a house of mercy for thirty fallen women; a convalescent home for thirty patients at Seaford, Sussex; and a Sisterhood engaged in visiting the sick, and teaching in the schools, and managing an industrial establishment for the training of forty girls for service. To maintain these several agencies, a sum of £2,000 is required for the current year.

On our way to St. Peter's, on Christmas morning, passing along the notorious Ratcliff Highway, we encountered not a few wretched beings in different stages of intoxication, painfully proving that they had yielded to the attractions of the gin-palace "with its internal decorations, abundant polished metal, and vivid colour, with plenty of bright light." Will the same class yield to similar attractions and a theatrical service in the house of God? We shall see.

St. Peter's has but one door of entrance; this is at the north-west corner. It suggested to us, by way of contrast, the words of Watts,—

> "The happy gates of Gospel grace
> Stand open night and day."

It is very small for a church which is said to accommodate 800 persons, and was so closely shut that we had some fear that we might be intruding on privacy in lifting the latch, and were half disposed to knock. However, summoning courage, we entered. We were struck with the beauty of the building. Though not so ornate as All Saints' and other High-Church shrines, it presents a far greater contrast to the poor and miserable lodgings of the inhabitants of the district, than do those buildings to the luxurious homes of the wealthy who frequent them. The massive columns were festooned with evergreens; choice flowers were arranged in the most artistic manner in different parts of the church. On the altar and super-altar were six large candles burning. Behind the altar was a beautiful screen, on

which was a large cross. There were beside, two standard candlesticks, each with twenty-five candles (not burning); —two banners, on one of which was a representation of the patron-saint, on the other, a representation of Christ as "The Good Shepherd," with a lamb in His arms; and a processional cross of polished brass.

There were thirty officials in white flowing vestments, one in black, with a girdle round the waist, one in undress, and from twelve to sixteen sisters of mercy, their black cloaks and hoods giving to the part of the church which they occupied, a weird, sepulchral aspect. Twenty-four choristers were ranged in lines on the north and south sides of the chancel; three acolytes, or attendants, on the steps leading up to the altar; and three priests before the altar, the celebrant, or chief minister, apparently in full sacerdotal vestments—cassock, amice, alb, stole, maniple, and chasuble, the last looking like a gorgeous opera-cloak, embroidered with a large cross on the back.

The church is without pews,—a few benches are placed in the lower part of the nave for the school children; the upper part is filled with rush-bottomed chairs. The chancel is greatly in excess of the usual proportions, occupying a considerable part of the building. It seemed to be constructed with two steps and a dais, another two steps and a dais, two steps more and the altar, which was thus considerably elevated as if for scenic effect. Entering a little late, we were struck with the sweet tones of the organ, a superior instrument, and played with taste; the voices of the choristers blended with the low subduing music in a manner which, if not quite perfect, was far more artistic than we could have expected in the neighbourhood of the Thames Tunnel and Shadwell.

Of the service it would be difficult to give an idea to persons who have not visited High-Church shrines. It was intoned throughout, and carried on apparently in complete obliviousness of the congregation. Certainly it was a realization of the ideal of "*The Directorium Anglicanum.*" It was "scientific" as well as "theological," and there was far more of the science of motion and posture, than of theological or biblical truth. The backs of the ministers being to the congregation the greater portion of the time, it was utterly impossible to understand what was said, and, though striving to follow, with a book in our hand, not *one sentence* of the service could we make out—only such familiar *words* as Jesus, Christ, and these were seen in the bowing, rather than heard.

The sermon was a most subordinate part of the service. The Superior of the Mission was the preacher. After uttering the formulary used in Roman Catholic chapels, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen," making at the same time the sign of the cross, he announced as his text, John i. 14. The sermon contained nothing that was calculated to instruct the ignorant, or impress the careless; but, as delivered in a church recently consecrated by the Bishop of London, as part of an Establishment which is by law declared to be "Protestant," it was remarkable in giving great prominence to the Popish doctrine of the Real Presence. The sacrament of the mass is evidently the centre of the whole system at St. Peter's, and was therefore made the chief point of the service, to which everything else was subordinated.

The bowing, the genuflexions, the frequent changes of position, were to us, uninitiated, completely puzzling. What was symbolized by the celebrant and the two attendant ministers standing in a row before the altar; what, by their standing in single file on the steps of the altar; what, by one of the ministers kneeling behind the celebrant, and, as

if moved by irrepressible curiosity, lifting the upper garment, the chasuble, by the hem, we could not divine. The elevation of the host was the *chef d'œuvre;* the choristers bowed in worship, and the acolytes fell flat on their faces. The celebrant turned to the congregation, holding the wafer or bread, with the points of the fingers of both hands high above his head, almost to the length of his arms away from him; one of the assistant ministers stood on his left, looking towards him, with the chalice held high in a similar manner; the other minister stood on his right, likewise looking towards him. The three, with the worshipping acolytes and choristers, presented as complete a tableau as could be witnessed on the stage of a theatre. The posture and countenances of the group were expressive of mingled reverence, wonder, and awe. For a considerable time they remained in this position, not uttering a word, not moving a muscle, nor a feature. Had a stranger then entered the church, he might have thought he was gazing, not on living men, but on lay-figures, draped, and placed in position, to represent the superstitions of the mediæval ages.

A few weeks before, we were present at the celebration of mass, on an ordinary occasion, in the Roman Catholic chapel, Moorfields; no essential difference could we trace in the celebration of the mass in St. Peter's, Old Gravel Lane. In the latter, however, the parts appeared to have been more carefully studied and rehearsed, and the worshipping prostrations were far more profound. The celebrant alone communicated. A churchman, on retiring, said to us, "this is abominable: I had no idea things were carried on here in this fashion."

Our deep feeling of sadness in beholding such a mockery, in the substitution of the material for the spiritual in Divine worship, were somewhat relieved by looking round upon the congregation. Had the missionary fitness and power of Ritualism attracted hundreds to take part in this splendid ceremonial? No! The congregation proper, not reckoning the officials, and those under their care in the schools, consisted of only twelve men and twelve women, and some of these were evidently but visitors like ourselves. The sisters of mercy exceeded in number the whole female part of the congregation, and the officials were almost three times as many as the men.

Thinking that after ten years' labour, with abundant means, and irrepressible zeal, this Ritualistic Mission ought, if there is power in it, to make its success more tangible than this, we were disposed to conclude that some unaccountable cause had kept the regular congregation from church on this high festival; but no,—one who took part in the service informed us, that there were as many present as usual. We know from reliable authority, that the congregation on the following Sabbath morning numbered fifteen men and ten women; the Sabbath after that, seven men and nine women, the Sabbath following, six men and sixteen women. The attendance at the other church of the St. George's Mission is no more in favour of the power of Ritualism to arouse the masses to a regard to religion. The whole congregation at this place on the Sabbath morning after Christmas day amounted to nine men and thirteen women.

Probably in London there is not a more barren soil than that which the St. George's Mission has undertaken to cultivate—it would be unreasonable to expect such results there as elsewhere—still, after ten years' labour, with an expenditure of tens of thousands of pounds, and in addition to this, with means to minister most abundantly to the temporal necessities of the people (£2,000 was

received by this Mission for the relief of cholera cases alone, last year, which was so far in excess of the need, that, when the last report was issued, £600 remained in hand to be given away during the winter months)—we say that, with all these appliances, if there were in Ritualism the power claimed for it to influence favourably the lowest classes of our population, that power would be manifested in St. George's on a larger scale than the above facts shew. There are humble mission-rooms in the district, where much larger congregations assemble, without the slightest prospect of temporal aid, to hear from the lips of the missionary "the Gospel of Christ," which is "the power of God unto salvation."

The schools, clubs, houses of mercy, &c., present temporal advantages, and prove nothing for or against Ritualism in its spiritual missionary aspect. They, however, shew a form of power of which it becomes us to take note. Such training as the young receive in connection with St. George's Mission is most likely to issue in their becoming intolerant Papists, or scoffing infidels. That the adult population will be much influenced, we do not fear. If the Ritualists could succeed in making their worship *gastronomic* instead of *æsthetic*, so that devotion could be measured by eating and drinking, they would then become formidable rivals of "the stage, the club, and the gin-palace," to which they themselves explicitly point as to their schools of instruction in the Ritualistic "art."

We want something better and stronger than music and flowers, processions and performances, to reach the deep degradation of the masses, and this God has given to us in the ministry of reconciliation, accompanied by His own Spirit.

> "Should all the forms that men devise
> Assault my faith with treach'rous art,
> I'd call them vanity and lies,
> And bind the Gospel to my heart."

TO THE WORKING-MEN OF ENGLAND, ON THE LATE CONFERENCE.

MEN AND BRETHREN:—

On the 21st of January there was held in London an assembly such as probably was never held before—a Conference between a considerable number of working-men, on the one hand, and a considerable number of ministers and others, representative of various Churches, on the other, for the purpose of inquiring into the causes why, to so large an extent, the skilled artizans of England hold aloof from the religious institutions of the country. "It was assumed," in the invitation to this Conference, to use the words of the chairman, Mr. Edward Miall, "that, proportionally speaking, existing institutions and ministrations, the aim of which is to commend Christianity to men's consciences and hearts, have succeeded less with working men than with other classes. Why with them less than with others? What are the special characteristics, whether of form in these institutions, or of spirit in those ministrations, which go to account for that want of success?" Such was the basis and such the scope of this memorable Conference.

It is not necessary for my present purpose that I should inquire how far it is true that the working-men of England, the skilled artizans, are alienated or hold aloof from religious institutions *in proportion to other classes*. There are some other classes of the community which are supposed by not a few careful observers to be alienated from Christian worship in a still larger proportion. But, if it be so,

it only renders the picture of English society doubly dark and painful. Enough for the practical ends which the Conference contemplated that it is undeniably true that, however it may be with other classes, a very large proportion of working men, *in some parts of the country at least*, are practically alienated from Christian ordinances. Why is this?

As to the Conference itself, you, working-men, must admit that your representatives had their full share, and more, of the talk. They came, perhaps every one of them, prepared to speak, and glad to have the opportunity of saying all that was in their hearts, on the subject. The ministers and others who represented the Church of Christ, came for the most part to listen, and, unable to foresee the course which events might take, many of them allowed the opportunity of saying what, perhaps, they ought to have said, to slip from them. For my own part, I am free to confess that I regard the Conference as, in some respects, a failure. Notwithstanding the perfect freedom and good temper which characterized it, I am not aware that we know more about the working-classes and their reasons for absence from the house of God than we knew before. This, perhaps, may be accounted for, on the supposition that there is really no secret to be revealed in regard to the matter—the facts of the case being already well known. But the failure of the Conference was mainly in this—that there was little or no sifting of the representations made of the reasons alleged for the non-attendance of working-men on Christian ordinances—of the *reality*, or of the *validity* of the reasons.

A. B. says that he does not attend a place of worship, and does not think it worth his while to attend because *so and so;* and he proceeds at once to identify himself with his class, and says, *We* do not attend, because *so and so.* But, before we know the value of A. B.'s testimony, we must put him into the witness-box, and cross-question him. You do not attend because, &c. We believe you. But on what authority do you say that others are influenced by the same reason? To what extent *are* others influenced by *your* reason? How do you know it? As to the reason itself, is it a good reason? Is it, after all, anything better than an excuse? If Christianity is true, which you profess to believe by your presence here, can the reason which you allege satisfy either your judgment or your conscience? A cross-examination of this sort, closely pursued, would have reduced some fluent talkers at the late Conference to very small dimensions, and would have reduced their reasons to the condition of an air-ball when it is punctured. Bear with me in saying this. I felt it when listening to several very bold and self-confident speakers at the Conference, and subsequent reflection has confirmed the impression of the moment. There was much alleged by way of explaining non-attendance on Divine worship which I am persuaded is not to any considerable extent the *real* cause of non-attendance, and much that may be admitted as a real cause cannot be admitted to be a *valid* cause.

The failure of the Conference to bring out the truth in these respects cannot be regarded as the fault of either the projectors or the members of the Conference. The meeting was altogether of a novel and experimental character. And it is perhaps well that things were allowed to go as they did. But to render such meetings of any real service in future, wherever held, care must be taken to have statements which are very confidently made sifted then and there; otherwise the speakers will go away with the impression that they have gained a great victory, and have made out a good case in defence of

their own habitual neglect of the public worship of God.

At the same time, we ministers and other Christians may learn much even from charges made against us, which we may hold to be altogether untrue or only very partially true. There is much that needs correction in the best of our institutions. And we are bound to see to the correction, that we may take out of the way not only every valid reason, but even every excuse that can operate, rightly or wrongly, to the separation of our fellow-men from services and institutions which we believe to be of God, and which are ordained of God for the life of the world.

Some of the objections which were advanced against existing Christian Churches were such as can be removed only by the relinquishment of almost all that is Christian in Christianity. The omission of Hamlet from the play of "Hamlet"—now passed into a proverb—is nothing to what some of the speakers at the late Conference demanded. They required us virtually to omit Christ from our Christianity. "If the ministers of religion," said one of them, "would teach them a pure, practical, and useful Christianity, working men would come amongst them, and help them with all their might." And this man's idea of a pure, practical, and useful Christianity came out plainly enough. Christian Churches "certainly brought up a good set of Sunday-school teachers, who were doing a useful service; but with regard to their feelings, their dogmas, and their denunciations, working-men saw no good that came from them." Again, "Christianity, in his opinion, was the work of God; Jesus Christ was the Son of God; God was His Father, as He was our Father, and Jesus Christ must be like His Father." A pure, practical, useful Christianity, then, according to Mr. Bates, engineer, is a Christianity which has no higher conception of Christ than that He was the Son of God, in the same sense, and only in the same sense, as we are the sons of God, and which knows nothing of those "feelings and dogmas" (we may omit the "denunciations" which Mr. Bates threw into the scale) which enter so much into the teaching of the Sunday-school and the preaching of the pulpit. Away with the God-head of the "Son of God,"—away with His atonement for sin,—away with your ideas of the Holy Spirit and regeneration,—and working-men will come among you and help you! You ask too much, I reply. The sacrifice you demand is too great. Away with these verities, as we hold them to be, and you leave us nothing worth retaining; the residuum then in our possession is really not worth any great effort to win the working-men of England to accept or believe. Besides, let me whisper in your ears, Mr. Engineer, this question, How can you on your principles reverence Jesus Christ Himself? He preached a great deal more than enters into your conception of a pure, practical, useful Christianity. He said not only "Love one another," and "Love your enemies," and "Whatsoever ye would that men should do to you, do ye even so to them," but likewise "I and my Father are one," "The Son of man came to give his life a ransom for many," "The Son of man is come to seek and to save the lost," "Except a man be born again, he cannot enter the kingdom of God." And these are the dogmas of whose prominence in the Sunday-school and in the pulpit you complain. Even in the matter of "denunciation," the loving Jesus Himself said, "If ye believe not that I am He, ye shall die in your sins." Beware, Mr. Bates, lest the stone which you cast at the preachers, from whose doors you turn away with scorn, should strike that blessed Jesus Christ, whom, after all, you profess to venerate.

Let me dwell on this speech a little more in illustration of some points which I have already indicated. It would be very amusing, if the matter

were not so serious, to hear Mr. Bates, while retaining nothing in his Christianity but a very small portion of Bible Christianity, charging the preachers of the day with giving "short weight and measure!" *His* "weight and measure" are so *short* that you can scarcely recognize the article at all. His real complaint is that we add immensely to the "weight and measure" which please his taste. But the question remains whether what he rejects be not, notwithstanding his rejection of it, a part of the genuine article—whether, in fact, his version of Christianity be not a bastard spurious thing.

This engineer's explanation of the absence of working-men from Christian churches is just one of those which a little cross-examination would utterly destroy. The working-men, he says, do not want dogmas or "such stuff," to use his expression. "They will have no more of it." But, Mr. Bates, there are places of worship where "dogmas" are not taught, where they are mentioned only to be denounced, where the "weight and measure" are according to your own heart. Do the working-men who crave for what you call something "practical and useful" crowd to these places, and "help them with all their might?" On the contrary, is it not a fact that of the working-men who do go to a place of worship those who attend Unitarian places are so few that a child might count them? and is it not likewise a fact that the working-men who listen Sunday after Sunday to the earnest preaching of the very dogmas you repudiate may be counted by tens of thousands? That you and individuals of your class here and there do object to Evangelical doctrines (for that is my reading of your word "dogmas") it is not necessary to deny. But you have no right to personate the working-men of England, and say that *they* are one with you in this, and will therefore not go where these doctrines are taught. Facts, those stubborn things, are against you. The "stuff" which you reject is the only "stuff" that exercises a religious influence to any material extent over the working-classes. *Your* version and "measure" of Christianity they will scorn as an imposition on their common sense so long as they can read their Bible, and believe that it is the word of God.

To Mr. Wynn (Plasterer) I should like to say a few words; but my limited space requires that they be very few. Mr. Wynn assured us gravely that "he is not an infidel to anything that appears to him to be true!" But I venture to say that he *is* an infidel to a great deal to which the working-classes in the mass are not infidels; and the main reason which he gave for the absence of working-men from the house of God operates, I believe, to but a small extent—and where it does operate it is often an excuse rather than the true reason. "The Protestant says one thing—the Roman Catholic another. Moses says one thing—Professor Huxley says another. Whom are we to believe?" Painful as are the difficulties in the way of an answer to the question, "What is truth?" they do not appear to have left you, Mr. Wynn, in any uncertainty. *You* have formed your opinions very positively, whether very correctly or not. You are evidently prepared to turn away from Protestant and Catholic alike. You do not hesitate to swear by Professor Huxley, come what will of Moses. Why should not other working-men search and judge for themselves likewise? In politics, my Lord Russell says one thing, my Lord Derby says another. Mr. Gladstone represents one political principle. Mr. Disraeli another. But you, working-men, do not stumble over those differences, and say you do not know what to believe. Now, only let there be the same earnestness and full purpose of heart in those inquiries which concern God and eternity, and, with

God's own help, you will be able to "prove all things, and to hold fast that which is good."

The best answers which were given to the reasons or excuses of working-men for not attending places of worship were those of Mr George Potter, whose name is so well known in connection with trades' unions, and of Mr. G. M. McCree, the St. Giles's missionary. Mr. Potter did not hesitate to complain that the sympathies of ministers, with but few exceptions, are, as he thinks, generally with the employers, and seldom with the employed, in the contests with which the public is so well acquainted. But the whole question of trades' unions and their action is covered with an obscurity through which but few can penetrate; and, I believe, I am right in saying that the "sympathies" of Christian ministers, at least those of them of whom I have most knowledge, are with freedom and equity, on which ever side of the contest these may be. Mr. Potter did not fail, at the same time, to say that, while there are "minor causes," "the great cause why working-men did not attend religious places of worship was carelessness and indifference. They did not reject the Gospel as a rule, they only neglected it, though in both cases it was fatal to them." Would that the artizans of London but listened to the counsels of a leader so respected and trusted by them!

The reply of Mr. McCree to various classes of objections was perfect in its way. The following is the best report of it which I have seen, and, abridged and indirect as it is, I commend it most earnestly to those of you who are not content to screen yourselves behind excuses, but wish to know and to do what is right:—"The objections raised to religious institutions ought, in the first place, to be *intelligent*. It was a serious thing for a man to adopt objections without thoroughly understanding them, and ascertaining whether they were true or false. He thought it was the custom to take what was said against religion very much for granted. Again, we ought to make sure that our objections were *honest*. When a man who objected to go to a place of worship was found to be intelligent, conscientious, and high-minded in his own life, his objections were worth listening to; but, if he was a profane man, or intemperate, or adulterous, we ought to look under the objection at the man himself, and ask whether it was not his vice, and not his conscientious objections, which kept him from the house of the Lord. No doubt there were cases of conscientious objection, but, in thousands and tens of thousands of cases it was something else which actuated these men. Further, it ought to be noticed whether the objection was a *fair one*. If a person said he did not go to a place of worship because he could not get a comfortable seat, he might be asked, 'Do you always get a comfortable seat in a public-house? Do you always get a comfortable seat at a theatre? Do you always get a comfortable seat in a third-class carriage on a Sunday night in coming from Brighton?' Yet, in the house of God, they wanted to sit upon velvet and fine cushions. Was it a fair objection to make? If a man said, 'I do not go to the house of the Lord because I do not find that you ministers are remarkably scientific men,' he might be asked, 'If he was a remarkably scientific man himself?' Many persons seemed to think that the statements of scientific men were to be taken exactly as perfect truth, but where was the science of fifty years ago, or even of ten years ago? Scientific theories which were put in antagonism to the Divine Word when he was a lad were now admitted, even by sceptical lecturers and by their very propounders, to have been baseless and false. Some of the the geologists had, however, been Christian men. What was Dr. Pye Smith, or Hugh Miller, or Dr. Hitchcock? The most thoughtful, the

broadest-minded, the sublimest men in connection with science were those who believed in the Divine origin of Christianity. He had been amazed to hear a working-man say that afternoon that he and his fellow-workmen could discover no difference between a converted workman and any other. Let that person read Methodist biographies, or the life of such a man as Richard Weaver, and he would find that there was indeed a change; but there was such a thing as hypocrisy and pretended conversion, and then, of course, it could not be expected that there would be any real sanctification of life."

In conclusion, I commend the words of the Rev. Edward White, with whom the Conference originated, to the consideration of those who have the spiritual welfare of the working-classes at heart, but without pledging myself to an unqualified acceptance of his verdict on the contest between capital and labour:—"It must be acknowledged to be a good end to pursue, to try to bring all orders of men together once a week to worship God and to learn the ways of righteousness; but this you will never do, so long as the church-going classes are the supporters of political monopoly. This political monopoly is the chief stumbling-block in the way of the educated artizans; and I know that it is the opinion of some of our foremost statesmen that an amendment in this direction would be followed by good consequences in the religious direction also. also has been said of the behav the church-going people towards ing men who come to church, s much can scarcely be said. If n else were to come from this Con than a lesson to the middle clas the value of a hearty shake of the and of a real brotherly look of ki and sympathy from them to tho toil with their hands for their liv small good would have come ou When wealth accumulates, the tendency to the division of classe the chasm at last becomes so wi men grow impatient, and rev follows. But Jesus Christ is no the Mediator between heaven and He is also the Mediator betwee and class, and man and man. It object of Christianity to teach all to behave properly to each oth teach employers to be just, and wo to be conscientious, and all to s friendly spirit in social union. when the church-going classes learned to shew a really brotherly towards those less fortunately p and not systematically to take with capital against labour, the succeed in enlisting their symp and not before."

Believe me, "Men and Brethr the working orders, with earnest will, Yours,

THE EDITOR OF THE CHR WITNES

CONGREGATIONALISM IN BIRMINGHAM.

By J. Vickerton Williams, Esq.

PART SECOND—THE NINETEENTH CENTURY.

AT the opening of this century the Cannon Street pulpit was vacant. Mr. Green was minister at Lombard Street, Mr. Edmonds at Bond Street, and Mr. Brewer at Carr's Lane. Mr. Brewer's growing popularity early necessitated the rebuilding of his Chapel, but no sooner had the edifice been completed, and occ for one Sabbath, than circumst arose, which induced Mr. Br resignation of the pastorate. the same period, 1802, Mr. M came to Cannon Street.

PÆDOBAPTIST CHURCHES.

LIVERY STREET CHAPEL.

A large number of Carr's Lane Church and congregation withdrew with Mr. Brewer, and established themselves as a separate society, under his ministry, in an amphitheatre, or riding-school, in Livery Street. This building had been previously diverted from profane to sacred purposes by the congregations of the Old and New Meeting-Houses, who occupied it for worship during the re-erection of their Chapels destroyed in the riots of 1791. It formed the home of Mr. Brewer's new congregation till their removal to Steelhouse Lane, in 1818, and was afterwards continued as a Congregational place of worship, under various pastorates, until the completion of Highbury Chapel, in 1845. It has since been taken down.

EBENEZER CHAPEL, STEELHOUSE LANE,

was erected for Mr. Brewer, and its foundation-stone laid by him in 1816. "Most probably," said he, to those assembled on that occasion, "when you meet again for the purpose of opening the Chapel you may have to walk over my sleeping dust." And so it was. He died before the completion of the building, and was buried in the area at its front. Mr. East became the minister in his stead. During his pastorate, and largely under his influence, Spring Hill College was founded, and endowed by three wealthy members of his Church—Mrs. Glover, Miss Mansfield, and Mr. George Storer Mansfield. Among the most distinguished of Mr. East's successors was the lamented Robert Alfred Vaughan. The present pastor, Rev. S. Pearson, M.A., has very recently entered on his duties.

LEGGE STREET CHAPEL

was opened in 1826, and by its various agencies, and especially its Day and Sunday-schools, has diffused truth and education through a thickly populated district, principally occupied by the working-classes.

SALTLEY ROAD CHAPEL

was founded by an Episcopalian, in the year 1825; and an abridgment of the Liturgy of the Church of England was for a while used in its services. That, however, has been long dispensed with. The congregation and Church have been greatly increased and consolidated of late, under the lay-pastorate of Mr. Ingall, who successfully combines his ministry with the duties of an arduous profession. The premises have already, during his pastorate, been enlarged to the utmost available extent, and the further enlargement now required can only be accomplished by an entirely new structure.

HIGHBURY CHAPEL, GRAHAM STREET,

was built by the congregation of the Rev. James Alsop. He and they removed to it from Livery Street, in 1845. Three pastorates intervened after Mr. Alsop's before Mr. Callaway's commenced.

Mr. Callaway has been eminently successful in settling and increasing the congregation and Church, and giving efficiency to their various institutions.

The preceding notices have been thus introduced without regard to chronological arrangement, as embracing the advances effected during the first forty-five years of the century, otherwise than by the direct origination or promotion of the Church in Carr's Lane, and as clearing the way for a consecutive account of that Church, and the various extensions initiated and for a time wholly or partially maintained as its own institutions. It is impossible to conceal the fact, that very little sympathy or co-operation prevailed among the Churches during this period. Not only did each act individually, instead of collectively, but also upon a centralizing rather than

an expansive principle. Happily, a better state of things has subsequently ensued, and been the means of effecting the more important progress of later years.

CARR'S LANE.

Soon after Mr. Brewer's removal to Livery Street, in 1802, the brief ministry of Mr. Berry alone intervening, the Rev. J. A. James commenced that memorable pastorate, which, extending over fifty-four years of ever increasing usefulness and honour, closed only with his life in 1859. Nothing more need be stated in reference to this pastorate than that Mr. James came to a Church of fifty members, and raised it to a thousand; and to a congregation of 150, and increased it to 1,800 or 2,000, and maintained these enlarged numbers for many years and to the end, in a state of high Christian efficiency, liberality, and peace. The increase of numbers necessitated increase of accommodation. The old premises, having been made as commodious as possible in 1812, were taken down in 1819 to make way for the present edifice. The former place would accommodate 800, the present was designed for 2,000. Perhaps there is no Chapel in the country, or in the world, around which so many high and sacred associations have so long gathered as around this.

The earliest evangelistic efforts of the Church were directed to the neighbouring villages, rather than the town, though the latter soon obtained attention. Chapels were, from time to time, built or provided at Smethwick, Yardley, Minworth, and Great Barr, and surburban and town extensions planted at Lozells, Garrison Lane, Palmer Street, and Bordesley Street. Provision was also made for boatmen, in a small Chapel near the canal. The present pastor of the Church, the Rev. R. W. Dale, M.A., became Mr. James's assistant in 1853, and colleague in 1854.

LOZELLS CHAPEL,

the earliest suburban extension, opened in 1839, having been erect the Carr's Lane congregation, on given by the late Mr. Benjamin J champ, a name to be ever honour connection with this place. D the pastorates of Mr. Baker, Mr. C and Mr. Miller, more than one enl ment was effected; but it remaine Mr. Feaston, the present pasto accomplish and to fill a new and l more commodious structure, on a jacent site. Since the opening o new Chapel, in 1863, the old one been devoted to school purposes.

PALMER STREET CHAPEL

was opened as a school and preac station in 1845, in lieu of an e erection of inadequate size in Gar Lane. A Church was formed in under the pastorate of Mr. Derrin the Church at Carr's Lane prov the salary of the pastor. He has been succeeded by a lay-pastor, w ministry is very efficiently conduct conjunction with the pursuits of ness. There are about 130 mer in fellowship, and the Carr's Church has now to provide only per annum, the Church and cong tion on the spot raising about £1(the current year. The Chapel enlarged by the erection of galleri 1864.

BORDESLEY STREET CHAPEL

was also occupied from 1845 to 18 a school and mission-station. In a Church was formed, and Mr. C who had previously ministered t became its pastor. The Chur Carr's Lane still provides the sal the pastor. There are about 100 bers in fellowship.

GOOCH STREET CHAPEL

was obtained from the Counte Huntingdon's Association in 186 opened by the Carr's Lane Chur

a school and mission-station. The success that has attended its services testifies very favourably to the lay-agency by which they have been conducted.

SMALL HEATH.

A school-room, resulting from the labours of the Palmer Street congregation, and intended as the precursor of a Chapel, was opened as a place of worship in 1861. A Church has since been organized, and the Rev. S. Thodey Allen has lately become its pastor, in the expectation that a Chapel adequate to the requirements of the neighbourhood will be very soon erected.

EDGBASTON CONGREGATIONAL CHAPEL

was founded by the united action of two Chapel-Building Committees, one of which contemplated a "James Jubilee" Memorial. The stone was accordingly laid by Mr. James, in connection with the jubilee services of 1855, and he preached at the opening in 1856. His last public service was conducted within its walls on the Sabbath preceding his death. The Church was constituted mainly by members dismissed from Carr's Lane and Ebenezer for its fellowship—their number amounting to forty-nine. There are now 200 members. The Rev. G. B. Johnson is in the eighth year of his pastorate.

MOSELEY ROAD CHAPEL

was opened in 1862, its erection having been promoted by members of Carr's Lane and other Churches resident in the neighbourhood. The Church has increased from its original number of 48 to about 150. The Rev. M. Macfie, F.R.G.S., has lately succeeded Mr. Thomas as pastor.

Thus is completed the list of Birmingham Chapels, reared and occupied by this branch of Congregationalism. Three others, standing very near upon the outskirts, might almost be included in the enumeration, viz.—Union Chapel, Handsworth, founded in 1788, in the Countess of Huntingdon's Connection, and transferred, in 1810, to Congregationalists, and recently enlarged. Erdington Chapel, opened in 1839, and enlarged in 1863; and Acock's Green Chapel, built in 1860, and associated in each of its two pastorates with the Theological Professorship in Spring Hill College.

ANTIPÆDOBAPTIST CHURCHES.

CANNON STREET CHAPEL

was rebuilt in 1806, to provide for the growing attendance on Mr. Morgan's ministry. In the interval between Mr. Morgan's resignation in 1811, because of ill-health, and the settlement of Mr. Giles, the present minister, Mr. Birt, Mr. Swan, and Mr. Lord have successively been pastors. The Church has largely promoted Chapel-building, as witness Wythall Heath, Shirley Street, and King's Norton on the outskirts, and Newhall Street, Heneage Street, and Graham Street, in the town. It has also sent forth a large number of ministers and missionaries, and has long occupied a prominent position among the Churches of its denomination.

BOND STREET CHAPEL

became in 1815 the scene of a co-pastorate between Mr. Edmonds, whose infirmities required assistance, and Mr. Morgan, who had regained his health after leaving Cannon Street. Mr. Morgan's ministry, as joint and surviving pastor, extended over thirty years. Two other pastorates intervened after his retirement before Mr. Davis, the present minister, succeeded to the office. The Chapel opened at Harborne in 1854 sprang from the labours of this Church, and the new and greatly-enlarged Chapel which has recently been completed under the successful ministry of Mr. Maclean, is a further

and most gratifying result from its services.

NEWHALL STREET CHAPEL,

originally built for the followers of Emanuel Swedenborg, passed into the possession of a Church constituted from Cannon Street in 1814. A long succession of ministers occupied its pulpit before Mr. O'Neill, its present occupant, became pastor in 1847.

MOUNT ZION, GRAHAM STREET,

was erected as a private speculation: and first occupied, in 1824, under the title of "St. Andrew's Church," by Presbyterians. The Rev. Edward Irving preached at its opening. After passing through various changes, and being for a while closed, it was colonized from Cannon Street in 1828. Mr. Thonger, Dr. Hoby, Mr. George Dawson, M.A., and Mr. Mortlock Daniel, successively ministered in it before the Rev. Charles Vince commenced the pastorate which has long been signal in usefulness and honour.

HENEAGE STREET CHAPEL

was originated by the Cannon Street Church, and opened in 1841, in a newly-formed district, whose population very rapidly increased. A Church was organized in 1842, and, having greatly flourished through a succession of pastorates, has attained its highest prosperity and influence under the ministry of the Rev. S. Chapman.

GREAT KING STREET; OR, THE PEOPLE'S CHAPEL,

was built by seceders from Newhall Street in 1848. The services are principally conducted by lay members of the Church, without having recourse to a settled ministry.

"CIRCUS" CHAPEL

takes its name from the original use of the building as a scene for horsemanship. It was purchased by a member of Cannon Street Church, and, having been adapted at considerable cost to its changed purpose, was opened as a place of worship in 1848. Mr. Landells was succeeded in the pastorate by Mr. Brown, and, after his removal to Wycliffe Church, by Mr. Barnett. The Chapel was considerably enlarged in 1862.

WYCLIFFE "CHURCH"

is a very important extension effected from the "Circus," under the spirited and munificent leadership of William Middlemore, Esq., and designed from the first for the ministry of the Rev. J. J. Brown. The structure, which was commenced in 1859, and completed in 1861, in a very ornamental style, contains a thousand sittings, and is surrounded by an elaborate arrangement of lecture, school, and class-rooms, and very convenient vestries.

HOPE STREET CHAPEL

is a small building erected a few years ago by a private individual who wished to promote the "free worship" of God. After the founder's decease, it was put in trust by his son, and associated with Wycliffe Church, through whose agency it is now supplied as a school and preaching-station.

LODGE ROAD SCHOOL-ROOM

was opened in 1861, and occupied by the Church and congregation under the ministry of Mr. Marchant. Having outgrown the limited accommodation of the "Room," they are proceeding to the erection of a "Chapel" with a thousand sittings, on an adjacent site already purchased for the purpose.

SPRING HILL SCHOOL ROOM

has been lately built in a destitute district by the Church at Mount Zion, as a school and preaching-station, and a good attendance has been won to its services.

YATES STREET CHAPEL, ASTON ROAD,

originated in a secession, some five or six years ago, from Heneage Street.

CHRIST CHURCH, ASTON PARK.

This last suburban extension was effected by the combined action of the denomination to provide for the religious wants of a large and populous district. It is a handsome and commodious building, in a commanding situation. A large congregation was gathered immediately upon its opening in 1865. Soon afterwards a Church was formed, and its institutions rapidly developed under the pastorate of the Rev. Isaac Lord.

This enumeration of the Congregational places of worship includes some, which, though intimately connected with the population of the borough of Birmingham, must be excluded from an estimate of the religious accommodation within its limits. Outside the census boundaries no data exist sufficiently reliable for calculation. The borough population amounted in 1861 to 296,076, and is estimated by the Registrar-General as 335,798 in 1866.

A similar comparison of places of worship with population to that drawn at the commencement of the century, on an earlier page, yields the following results at the present time :—

108 places of worship of all denominations within the borough, shew a provision of one place to every 3,109 of the inhabitants. Of these, 31 Established Churches show one to every 10,832 inhabitants; 77 Unestablished places, one to every 4,361; while of the latter, 22 Congregational places yield one to every 15,263; and, descending to the subdivision of Congregationalists, 10 Pædobaptist places shew one to every 33,579; and 12 Antipædobaptist, one to every 27,983.

From these figures it would appear that, rapid as has been the growth of population in Birmingham during the two-thirds of the present century which have now so nearly elapsed, the combined activities of *all* the religious denominations have very nearly kept pace with that growth—so far as the number of edifices is concerned—the present provision being one place to every 3,109, against one to every 3,043 at the commencement of the century.

The Establishment, notwithstanding all its Church-building exertions, has somehow fallen behind in the race, having now only one Church to every 10,832, instead of one to every 7,777, while the Unestablished communities have advanced from one for every 5,000 to one for every 4,361.

The Congregationalists shew a growth from one for every 17,500 to one for every 15,263; and the comparison of the two branches indicates that, while the *proportionate* growth has been greater by the Pædobaptists with their ten places, from one for 70,000 to one for 33,579, the *actual* growth of both branches has been alike, though the relative provision by the Antipædobaptists, with their twelve places, has fallen from one for 23,333 to one for 27,983.

Such, then, is the summary of religious accommodation provided by Congregationalism in Birmingham, and such the proportion held by its places of worship within the borough to the borough population. It must be borne in mind, however, that many most important extensions have recently been made beyond the borough boundary, *e.g.*, at Moseley Road, Lozells, Acock's Green, Harborne, Christchurch—and these have been mainly effected by the enterprize and liberality of the borough Churches. It must also be borne in mind that. these external places have around them an average of external population, not materially, if at all, inferior in numbers to the average provided for by the borough Chapels, so that the statistics within the borough may be accepted as a fair illustration of what prevails in the immediate suburbs.

The progress made since the turn of the half-century has undoubtedly been greater than at any previous period,

yet how small and inadequate to the claims of both principles and population does that progress appear in the presence of the figures that have been cited! Neither the general body of Birmingham Congregationalists, nor either of its subdivisions, can find any ground for self-complacency or contentment, with what has hitherto been accomplished. Two-and-twenty places of worship, in the midst of a population of nearly 336,000! "What are these among so many?" Are not some of these places also small and inferior? How, and when, is a more satisfactory state of things to be brought about? To the Churches themselves must this inquiry be referred.

Two or three new Chapels are in contemplation, and likely soon to be accomplished; but is not a well-ordered scheme for systematic extension needed, to supplement the existing deficiency, and to provide for onward requirements? The town is still spreading out in all directions; its population ever tending to residence on the outskirts. Within and without the borough line there is abundant scope for liberal and energetic action. There is no lack of power in the Churches, or their Pastors. Few places are equally favoured in their ministry. If anything at all may be assigned as wanting, it is a thorough denominational sympathy—an unselfish *esprit de corps*.

August, 1866.

MORE NOTES ON PRAYER AND PRAYER-MEETINGS.

I. THE NECESSITY OF PRAYER.

THE wise Hillel had a pupil named Maimon, and Hillel was greatly pleased with his talents and his good understanding. But he soon discovered that Maimon was trusting too much to his own wisdom, and had entirely given up prayer. For the young man said in his heart, "What is the use of prayer? Does the Omniscient God need our words before He helps us? He would then be like a man. Can a man's prayers and sighs alter His plans? Will not the gracious God give us of Himself whatever is good and useful?" These were the thoughts of the youth.

But Hillel was troubled in his heart that Maimon should think himself wiser than the Word of God, and he determined to teach him better. When Maimon went to him one day Hillel was sitting in his garden, under the shade of a palm-tree, meditating, with his head resting on his hand. And Maimon said to him, "Master, about what are you meditating?"

Then Hillel lifted up his head and said, "I have a friend, who lives upon the produce of his estate. Till now he has carefully cultivated it, and it has well repaid his toil. But now he has thrown away the plough and hoe, and is determined to leave the field to itself, so that he is sure to come to want and misery."

"Has he gone mad?" said the young man, "or fallen into despondency?"

"Neither," said Hillel. "He is of a pious disposition, and well grounded in learning, both human and Divine. But he says—the Lord is Omnipotent, and can easily give us nourishment without our bending our head to the ground; and as He is gracious, He will bless my table and open His hand. And who can contradict Him?"

"Why," said the young man, "is not that tempting God? Have not you told him so?"

Then Hillel smiled and said, "I will tell him so. You, dear Maimon, are the friend I am speaking of."

said Maimon, and started

he old man replied, "Are you pting the Lord? Is prayer less rk, and are spiritual blessings to the fruit of the field? And tells you to stoop your head to h for the sake of earthly fruit, t the same as he who tells you your head towards heaven to His heavenly blessing?"

spake Hillel and looked up to ; and Maimon went away and and his life was a very godly

DR. HAVEN.

THE CHURCH THERMOMETER.

l, what is that?" Ask any pastor who has weathered the and rejoiced in the sunshines of inisterial life, and he will tell ; it is the social *prayer-meeting*. e thermometer of a Church to its spiritual temperature is the gathering around the mercy- . cold prayer-meeting marks a urch. It is at once the cause effect of spiritual declension.

e place of prayer is well-nigh .; if the few who are present seem absent in spirit; if the offered are languid, formal, less, without point, and with- tion,—then the pastor has t cause for heart-heaviness and Sermons preached to such a are like discourses delivered in the ruined temples of Luxor, e shrivelled dead embalmed him, and grim heads of stone down from every capital. His ang down, and his spirit faints. as a Church has no surer n of decay than a decaying neeting, so nothing feels the h of a revival so palpably as e of prayer. A revival com- begins there. The deserted e filled. Those who "*could* e their business," now find but fficulty in closing the doors of their shops or their counting rooms. The absent Thomases are once more with the deserted flock of disciples, and wonder to find the risen Saviour there too, with His benedictions. Those who seldom prayed, are now ready to pour out their souls in supplication. The "gift of tongues" has descended. The slow of speech have become eloquent. The timid have grown bold. The sluggish are mounting up with wings as eagles. A latent power is developed in the Church, which astounds both pastor and people. The prayer-meeting, too, becomes a place for communion with God. Old differences are forgotten. Old wounds are healed. Church members will grasp each other's hands, and inquire about a neighbour's spiritual health, with more solicitude than they manifest in asking about a sick friend. They will linger together about the hallowed spot, talking of the mercies of God to their souls, and they will be loth to go away. They are one in heart; the Church is a living unity.

The experienced mariner constantly "consults the glass." Brethren! if we are wise, we, too, will keep a look out upon the thermometer of the Church. A prayer-meeting "below freezing point" is a fatal indication.

T. CUYLER.

III. QUESTIONS TO THOSE WHO NEGLECT PRAYER-MEETINGS.

1. Are you always better employed? If not, can it be right in you to absent yourself?

2. Do you get more good to your own soul, and do more good to others, by staying away? If not, can you be acting wisely?

3. Does your own conscience justify you, or have you not sometimes a difficulty in keeping it quiet on the subject?

4. Will a death-bed commend your present course, or will you then look upon your neglect of prayer-meetings with pleasure, think you?

5. Does not your pastor suffer by your neglect? Does it not hurt his feelings, cool his zeal, and hinder his usefulness?

6. Are not your fellow-members in the Church discouraged by you, and may you not thus offend Christ's little ones?

7. Is not your own family injured by your neglect? What will your children think of prayer-meetings, seeing you habitually neglect them? Is it surprising if they despise them?

8. Is there no reason to fear that unconverted sinners may be both hindered and led to think lightly of prayer by your conduct?

9. Can you have a proper concern for the prosperity of the Church, the spread of Christ's cause, and the conversion of sinners if you never meet to pray for them?

10. Are you sure that you fulfil your duty as a Church-member while you neglect prayer-meetings? Is neglect of duty no sin, and is there no probability of your being called to account for it?

11. Did any one ever really gain anything, either in temporal or spiritual things, by neglecting prayer-meetings? If you think so, can you prove it?

12. Is there no selfishness, or pride or worldly-mindedness at the root of your neglect? If so, ought such things to be encouraged?

13. Would it be right to give up the prayer-meetings? Do you think this would please God, or improve the cause? But, if all the members did as you do, must they not be given up? Could not the rest find excuses for staying away, think you, as well as you? Do you not think they would, if their hearts were as worldly, or as cold, or as indifferent about the prosperity of the cause as you appear to be?

American National Preacher.

OUR QUARTERLY OBITUARY.

PASTOR LOUIS BRIDEL, OF LAUSANNE.

MANY valued and beloved brethren have been taken during the past year from the ranks of our fellow labourers in the French and Swiss Churches. The names of Bassaget of Marsillargues; of Isaac Coyne of Algiers; of H. Euler, who "from the high ways sought to bring in guests to the banquet chamber;" of Fred Troyon, himself a learned man, who feared not to confess the Cross of Christ in the midst of the learned; of Guillaume Monod, an aspirant to the ministry, in which he gave promise of service not unworthy of the honoured name he bore;—these names are prominent in the necrology of 1866. But the decease of none of these has been more deeply felt, nor created a more profound and wide-spread impression through the French-speaking Churches, than that of the beloved and devoted Bridel.

After a short ministry in the Canton De Vaud, and a somewhat lengthened residence in Paris, he returned to Lausanne, about twelve years since, to assist his venerable father. After the death of the latter, M. Bridel became pastor of the Free Church of Lausanne, and long exerted in that city an influence such as is accorded to few. Weekly services originated by him were attended by several hundreds of persons, who flocked to hear his expositions of the Divine Word. His addresses also to children excited great interest, and were largely attended by parents and others.

During the last year M. Bridel surpassed himself in activity. Last summer, instead of seeking his usual and necessary repose, he undertook for some weeks to

labour in a mountainous district in the neighbourhood. This visit will be long and gratefully remembered. "If," said one who heard him, "the pastor has not introduced us into heaven, he has surely opened the gates so wide that we could gain some glimpses of the place."

He seems to have had no presentiment of his own approaching entrance within those gates himself. He was devising new projects for his winter work amongst his beloved charge, and anticipating with joy a harvest of souls. His last Sunday at Lausanne was the 21st of October. He was about to set out for Nîmes, as a deputation to the Synod of the Free Churches of France, and cheerfully said to his friends, "We meet again." Little did they think that heaven was to be their next place of meeting.

On the 27th October, during the session of the Synod, he was attacked by fever, which did not, however, prevent his setting out for Lausanne, accompanied by his son-in-law, M. San Burnier. Having passed a night of great suffering at Lyons, he was anxious still to press on to his beloved home, which he reached the following day. He was prepared to expect a long and trying sickness, but his grand desire was that it might be made a great blessing to his Church, his family, and his own soul. He thirsted for a life of more entire holiness and consecration to the Master's service.

During his illness the name of Nîmes was often on his lips. He was heard to say, unconsciously uttering aloud the thought of his heart, "*We must have fewer discussions and more prayer.*" On the morning of the 1st November, he felt that heaven was in sight, and said to his sister that his illness was not likely to be as long as she feared. Towards the evening of that day he became weaker, the eye dimmed and the natural force abated, and about ten o'clock the redeemed spirit of our brother entered the everlasting home.

Never perhaps was mourning more general or more deep in that city! never a funeral procession more numerous than that which followed the remains of the beloved pastor to the Cimetière de la Ponthaise!

As a preacher, Bridel's name was widely known. The charm of his public addresses consisted less in novelty of idea, profundity of thought, and purity of language, than in the perfect simplicity of an admirably balanced mind. Never would a random expression or idea escape his lips; hence the almost unlimited confidence reposed in him by those who listened to his voice. Without being a theologian, in the strict sense of the word, he became the animating spirit of the Faculty of Theology in Lausanne, where professors and students accorded to him equal respect. Although not being himself the chief writer, he had been the founder, and, in connection with his colleague, Reymond, director of an important and influential journal, the *Chrétien Evangélique*, which ably advocates the faith once delivered to the saints, and is the chief exponent of Free Church principles in Switzerland.

REV. EDWARD GILES, OF HUYTON.

How few words suffice to record the lives of many of the most useful and eminent ministers of Christ! Political excitement, religious controversy, great schemes of philanthropy may occasionally, in a few instances, interrupt the quiet and steady prosecution of ministerial life, but, as a rule, the lives of faithful ministers of the Gospel, amidst manifold duties and cares, successes and failures, joys and sorrows, pass away, and when the end comes, the history remains unwritten. Such men have a "record on high." Were it possible to give a faithful representation of one such life in all its varied details, a volume of surpassing interest would be the result.

When we have said that he was born in London, in the year 1800; entered Wymondley College, 1822; commenced his ministry at Stretton-under-Fosse, in Warwickshire, 1827; removed to Newport, in the Isle of Wight, 1829, and continued there till 1856; entered on his work at Huyton, in 1856, and died in the midst of his labours in 1866, we have furnished the successive periods in the life of the Rev. Edward Giles. And yet, how crowded with incidents and experience these successive periods of a life extending a little beyond sixty-five years! What anxieties, prayers, decisions, changes, and results do they suggest! In the case of our friend, there was a youth of remarkable religious decision; a college-course of exemplary diligence; and a ministry, in each of the places specified, of incessant devotion to the spiritual interests of his congregation.

Mr. Giles was a man of high principle. Having made up his mind as to what was right, nothing would induce him to violate his convictions. His family belonged to the Established Church. When our friend was brought to feel the power of truth, and became anxious for its dissemination, he found himself at variance with his family and friends. He avowed himself a Nonconformist, and steadfastly adhered to his principles. Mr. Giles, however, was as conciliatory as he was firm. The depth and strength of his own convictions induced the greatest respect for the views of others. Throughout his ministry the unselfishness of his nature was most clearly evinced. He sought not his own. Possessed of private fortune, he was concerned to expend his resources, as well as his time and energies and gifts, in a way most conducive to the progress of the Redeemer's kingdom. He was a conscientious and liberal contributor to the benevolent institutions of the day, and by his own example did much to stimulate the beneficent exertions of those around him. He was "given to hospitality." He never seemed happier than when surrounded by a number of his friends, assembled by invitation at his own home. Mr. Giles was held in the highest esteem by the ministerial circle of which he was a member, and because of the pleasant and comparatively retired scene of his labours, his wise counsel in every assembly of his brethren, and his deep and constant interest in all that affected the welfare of the Churches in the district, he was kindly spoken of as the Rural Dean.

It was at one of the pleasant gatherings just referred to that the writer of this short notice last met with Mr. Giles. He was about to visit Scotland, and spoke with evident pleasure of the work he contemplated on his return. He went to Scotland and returned home. He came home, however, to die. The saying of the patriarch would have been no inappropriate expression of his experience—"My days are past, my purposes are broken off, even the thoughts of my heart."

Mr. Giles died on Friday, October 19th, 1866, and was buried the following Monday in Smithdown Cemetery, Liverpool.

"*Whose faith follow, considering the end of their conversation; Jesus Christ, the same yesterday and to-day and for ever.*"

WILLIAM P. PATON, ESQ., OF GLASGOW.

We are indebted to a sermon, entitled "Life a Philanthropic Ministry," by the Rev. Henry Batchelor, for the facts of Mr. Paton's life. Mr. Paton was much loved and honoured by all who knew him, and it is no small pleasure to us to add our personal testimony to the estimate of his character, which we shall quote from Mr. Batchelor's sermon.

W. P. Paton was born in Edinburgh, May 20th, 1794. When he was fourteen years of age his precocious energy took him to business. When he was nineteen, he entered the service of the celebrated millionaire, Richard Thornton. The

shrewdness of his employer at once detected his unusual knowledge and capacity, and sent him as supercargo to the East. When twenty years old circumstances threw the whole charge of the ship into his hands. He sailed more than one responsible voyage to the East. He resided some ten years, principally in Java and Singapore, and established himself in business. He made a fortune in the East, and through the ill-principle of others lost it. He then returned to Great Britain, and spent some months in England. He finally made up his mind to reside in Scotland, and came to Glasgow in 1828. On the 15th May, the following year, 1829, he joined the Church in George Street Chapel.

"The hand of Dr. Wardlaw," says Mr. Batchelor, "did much to mould the opinions of Mr. Paton, and to mature his character. He retained his deep veneration for the pastor of his earlier days, undimmed by distance, and unchilled by years. Mr. Paton told me," continues Mr. Batchelor, "that the failure of all his Eastern toil was, in the providence of God, the greatest blessing that ever occurred to him. Success crowned his life in Glasgow, and he became one of our merchant princes. He might have been a millionaire, but he preferred to be a minister of humanity. He lost a fortune in the East, and in the West he has given a fortune away. Many men would have grown more covetous from their bitter disappointment; but, through the grace of God, it rendered him more unselfish. His mercantile character is without a stain. His name on Change was standard gold, and rang clear whenever it was sounded. He honourably fulfilled the offices of town-councillor, magistrate, and chairman of the Chamber of Commerce. He took his share in all the public questions of his time. Such agitations as the repeal of the corn laws, and the emancipation of the slaves, enlisted his head, and heart, and hand. His political opinions were more extreme than those of many of us. But they were all determined by his central passion, and his predominant aim. He was a complete suffragist. His philanthropy fused and transformed whatever was subjected to his judgment. His attitude as a politician was due to his reverence for humanity as the image of God, and his sympathy with men aspiring to be free."

Of the character and spirit of Mr. Paton's religion, Mr. Batchelor says—"The piety of our deceased brother, in its aspect towards God, sprang chiefly, though not wholly, from the conscience. The most operative religious energies within him were profound reverence for the Divine character, and equally profound submission to the Divine authority. He was not unacquainted with the fatherly relation of the Deity, and he meditated much and increasingly on the infinite love of God. But the regulative principle of his conduct was—'What saith the Scriptures? What did the incarnate Saviour?' Let him be satisfied on that point, and the duty, be it what it might, was to be done. Had he lived in earlier days he would have obeyed his convictions, I do not doubt, if they had carried him to the pillory, the block, or the flame. His mind was argumentative in its cast, and, while not a faultless logical instrument, he was accustomed to reason out patiently, from beginning to end, the whole course of his personal obligations, and every act which composed it. The process was always one of fearless independence, resolute decision, and sublime adhesion to duty. If the conclusion were doubtful, and leaned in favour of his own ease, his jealousy of succumbing to self-indulgence made him strike the balance against himself, and the thing, whatever it might be, was to be undertaken. A more soldierly sense of duty was never introduced into the sphere of religion. It was the word of command, and it must be obeyed, though the veteran present his bosom to the cannon's mouth. While his philanthropy was tender and his sympathy towards his fellows generous, the

governing principle of all action was honour, loyalty, duty to the Invisible, whose nature, character, and redeeming grace conspired to render His word the final authority of all godly men."

Mr. Paton was called to his rest on the morning of January 6th, of this year. "My conviction," says his pastor, and many will accept it as their own,—"My conviction is distinct and strong, that, while Glasgow may have had abler citizens than our friend, and may have abler again, yonder necropolis will never lift on monumental brass or marble, a nobler name than WILLIAM P. PATON."

MRS. GILBERT, OF NOTTINGHAM.

Ann Taylor was born at Islington, January 30th, 1782. Her father, Isaac Taylor, was an engraver rising in repute, and at that time assisting his elder brother, Charles Taylor, in the illustrations to the edition he was publishing of Calmet's "Dictionary of the Bible." In the following year her sister, Jane Taylor, was born, and in 1785, for the enjoyment of country retirement, and convenience of cheap premises, where some large artistic works in hand could be carried on, the family removed to the old town of Lavenham, in Suffolk. After some years, her father having become much engaged as a lay preacher in the surrounding villages, was urged to enter the ministry in connection with the Independent Church, to which he belonged. Eventually he did so, and was ordained to his first pastorate at Colchester, in the year 1796, whither his family, now largely increased in number, removed. There they remained fourteen years, and it was during this period that Ann and Jane, the two eldest of eleven children, began to engage in literary work. Their father still employed himself in engraving, but now principally to illustrate his own works for young people. Ann and Jane were both engaged in the occupation, and Ann was particularly skilful with the etching-point, while Jane distinguished herself most with the brush. At leisure moments, however, they took up the pen, and in quick succession appeared, "Original Poems," "Hymns for Infant Minds," and "Nursery Rhymes;" these, or portions of them, have been translated into most European languages, even the Russian. One of the most noted of them, "My Mother," was written by Ann Taylor, and another, by the same hand, called forth long afterwards a special eulogium from the late Archbishop Whately, in his "Essays on Christian Faith," as containing "a better practical description of Christian humility, and its opposite, than he had ever met with in so small a compass."

In 1811, Mr. Taylor was invited to become the pastor of the Independent Church at Ongar, in Essex, and took up his abode in a picturesque old place called the Castle House, an Elizabethan building hard by a moat and castle ruins. Here, and in a house of similar character about a mile distant, to which they afterwards removed, much literary work was accomplished—six different members of the family being engaged in various branches of art and literature. Ann Taylor did not remain long with them: at first she was employed in writing for the "Eclectic Review," then supported by some distinguished contributors, but in 1813 she married the Rev. Joseph Gilbert, at that time classical and mathematical tutor at Rotherham College, in Yorkshire. Here Mrs. Gilbert became intimate with the late James Montgomery, of Sheffield, which led to a correspondence during his life, but, with the cares of an increasing family, she laid aside her pen, except for occasional poetical contributions, which she always wrote with great facility. In 1817, her husband became pastor of a large congregation at Hull, where, with the two eminent clergymen of the Establishment, the Rev. Thomas Dikes, and Rev. John Scott, son and biographer of the well-known Thomas Scott,

he enjoyed much friendly intimacy. Mr. Gilbert's health suffering from the climate of Hull, he accepted an invitation to Nottingham in 1825, where, first at St. James's Street, and afterwards at Friar Lane Chapel, he officiated till his death in 1852. During this period Mrs. Gilbert wrote the "Convalescent," twelve letters addressed to those recovering from illness, and, after the death of her husband, she furnished a short memoir of him. Poetry still flowed from her pen, and occasionally found its way into print, as in a "Lament for the Crocuses," and a few other pieces. She also published "Hymns for Sunday-School Anniversaries," and supplied hymns also to more than one collection. Her tranquil old age was passed in Nottingham, to which she was greatly attached, but she made almost every year a visit to Ongar, endeared as it was by the most sacred memories. She was able to do this even in the last summer of her life. Few tokens of decline were apparent, but a slight attack of illness in the month of August was premonitory, as she herself felt, of the end, which came with little warning on Thursday, December 20th, when, at the age of 85, she expired, after two days of unconciousness, surrounded by her six surviving children.

Hers was a character of rare simplicity, sincerity, and humility. She never thought of herself as a literary person, and received only with tearful thankfulness any testimony to the merit or usefulness of her writings. A practical energy in the discharge of all the domestic and social duties of life, was one of her most distinguishing characteristics. As a wife and mother, none could be more tenderly solicitous; as a friend, none more active and loyal. She drew upon herself a most voluminous correspondence in her ceaseless endeavours to serve others, or help the unfortunate, in which she never allowed an opportunity to be lost, for, above all things, she redeemed the time by a most conscientious industry. And yet, and notwithstanding a cheerful temperament and a lively wit, her religious feelings were marked by anxious self-distrust and humble dependence: emphatically she "walked humbly with her God," and, most characteristically, the last words in her will addressed to her children were words of warning,—"see that ye fail not of the grace of God;"—words which aptly express what was the ruling principle of her life.

DAVID DERRY, ESQ., OF PLYMOUTH.

The following account of Mr. Derry is derived from the funeral sermon preached by his pastor, the Rev. C. Wilson, M.A.:—David Derry gave himself, in his early years, to the Lord. His life has been an example of earthly duty discharged in the fear of God. He carried the spirit of religion into all he did. His career has been intimately associated with the growth of modern Plymouth. When comparatively young he entered the arena of public life, where his abilities found ample scope and commanded general confidence. He possessed considerable mental power, and this was associated with a strength of purpose and moral integrity which gave him a prominent place among leading men. He was a true Plymouthian; he loved his native town, he had its interest thoroughly at heart, and his name is closely identified with many of the movements which have marked its social improvement and commercial prosperity. He took a broad view of those subjects which were presented to him, and formed his opinions independently. Out of the conflicts of public life he carried no bitterness of spirit. David Derry was a noble type of the Christian citizen. He acknowledged the duties which he owed to his fellow-men, and strove to discharge them faithfully. His views of Christian duty were too broad and sound to exclude him from the councils of his fellow-townsmen, or to justify his evading any civil responsibility for which his abilities qualified him, and to which he might be called by the con-

fidence of others. His faith had a firm grasp of God, his experience of truth was deep and broad, and his religious life had in it a vigour which e him to bear his part in the world's conflict unharmed. His whole career protest against the spirit that would divorce religious life from civil duti political claims. Our departed friend's life work—the work which is a tes to his sound judgment, his wise caution, his administrative ability, and hi character—is the Devon and Cornwall Bank. His position in connection was one that made him the adviser of many, and he was uniformly a ju friend. In the light of recent events, in which we have seen so many be by the pressure of difficulty, it is a matter for sincere congratulation that his has been one of such undeviating integrity. He himself felt this deeply. since his retirement from public life has he expressed to me his devout th ness to God, that he had been enabled to guard so sacredly the interests whi been entrusted to him.

But this represents only one side of his life. He was avowedly a Ch man. There was no concealment of his religious convictions. There equivocation or hesitancy about his profession of Christ. The qualities o and heart which won the confidence of his fellow-townsmen gave him prom in religious movements. He became a Sunday-school teacher when S schools were regarded as a species of religious Quixotism; and when th missionary enterprize was food for the satirist, and was frowned upon by section of the Christian Church, he embraced it heartily, and pledged himse promotion. The Western College has lost in him a tried and faithful frie the Town Mission a generous supporter. Indeed, there is scarcely a cha institution in our town which he has not helped to sustain. In this church Derry will ever be remembered with reverence. His name has stood on t of its membership for nearly fifty years, and for nearly forty years of that t has held an official position in it. This, in itself, is no small testimony character and worth. He had used the office of a deacon well, and purch himself "a good degree." . . . His ecclesiastical sympathies were wit gregationalism, but he was utterly free from any approach to religious big sectarian narrowness. While holding his own views firmly, he had a charity towards those who differed from him. His own religious conv were clear and intense. He was profoundly attached to what we regard fundamental doctrines of the Christian faith. With him they were not Bible truths, but vitalised facts. With increasing years the merits of the rig ness of Christ became more and more precious to him, as the only ground acceptance before God. . . . His last words were addressed to his f wife:—"You are very kind to me," he said, "but I want to mount——" unfinished sentence was completed for him:—

> "'Then let me mount and soar away
> To the bright world of endless day,
> And sing with rapture and surprise
> His lovingkindness in the skies.'

Is that what you mean?" she asked. The lips were sealed, but the u hand was the silent, eloquent reply. And out of his sleep of insensibil awoke to behold his Saviour, amidst the surpassing splendours of the sp world. There was no death-bed scene; there was no parting word; there last testimony,—none was needed. After nearly fifty years of public life, gone down to the grave with a Christian reputation untarnished.

Mr. Derry was born on the 15th of February, 1794, and died on the January, 1867.

JAMES EDMESTON, ESQ., OF HOMERTON.

The elder readers of the "Evangelical Magazine" must have a vivid remembrance of a name which long occupied a prominent place in its pages as a contributor of poetry. In the "Lyra Britannica," just published by Dr. Charles Rogers, it is stated that Mr. Edmeston wrote nearly two thousand hymns. And in the Rev. Josiah Miller's volume on "Our Hymns," we find the following statement furnished by the poet himself:—"I was born 10th September, 1791. My parents were Independents—my maternal grandfather was the well-known Rev. Samuel Brewer, for fifty years minister of the ancient Independent congregation at Stepney; but, from early years, I had a strong leaning towards the Church of England, the service of which I always found more congenial to my own feelings, and, after many years of occasional conformity, I became a member thereof, and joined the congregation of Ram's Episcopal Chapel, at Homerton, the incumbent of which was and is the Rev. Thomas Griffith, prebend of St. Paul's."

We may add to this statement that Mr. Edmeston's grandfather, the Rev. Samuel Brewer, was minister of Stepney Meeting from 1746 to 1796, and that his father, Mr. James Edmeston, became a member of the church in 1787, and survived the pastorates of the Rev. George Ford and Dr. Joseph Fletcher, and died during the present pastorate in 1847, in the eighty-ninth year of his age. The last member of the family who was connected with the church in Stepney Meeting, was Miss Sarah Edmeston, who watched over her aged father, during his declining years, with the utmost devotion, and survived him only a few years,—a lady whose "good works" and pure, rare beauty of character, endeared her to all who knew her.

James Edmeston, the younger, was an architect and surveyor by profession. In 1817, he published a small volume, entitled, "The Search, and other Poems," which was dedicated to his friend, the Rev. F. A. Cox, of Hackney. This was succeeded by many volumes of poetry in after years. Mr. Miller says:—"Mr. Edmeston has been very successful in his hymns for children, some of which are scarcely inferior in merit to those of Jane Taylor. Some of his hymns were written, week after week, to be read on Sunday after family prayer; and at all times hymn-writing has been to him a sacred and solemn work." That beautiful "spiritual song" for children, "Little Travellers Zionward," will occur to many readers. The well-known hymn, now to be found in almost all collections, "Saviour, breathe an evening blessing," was written many years ago, after reading in Salte's "Travels in Abyssinia" the following words:—"At night their short evening hymn, 'Jesus, forgive me,' stole through the camp." "It has been sung," Mr. Miller informs us, "for years, at the close of the service, at the church at Homerton, where Mr. Edmeston worships."

Mr. Edmeston has ceased to worship on earth. On the 7th of January, 1867, he entered into his rest, in the seventy-sixth year of his age.

NOTICES OF NEW BOOKS.

Sunset Thoughts; or, Bible Narratives for the Evening of Life. London: Hamilton, Adams, and Co., 32, Paternoster Row.

THIS book, with its large print, and clear, calm style of thought and of expression, is likely to be a favourite with the aged.

Bernard Palissy, the Huguenot, and Potter. Edinburgh: Oliphant and Co.

THE touching and teaching story of one of the most remarkable men of the sixteenth century is here given; in small compass, but put together with much good taste and skill.

Eight Acrostics on the Bible. Addresses delivered at the Rye-lane Sunday-school, Peckham. By GEORGE THOMAS CONGREVE, Superintendent. London: Elliot Stock.

THERE may be a question as to the wisdom and utility of the practice which has now become common in some periodicals of exercising the penetration and inventiveness of their young readers by means of acrostics. But there will be no question as to the soundness and importance of the instructions which the author of this little volume inculcates on the Rye-lane Sunday Scholars. Much of the effect produced necessarily depends on the manner in which such addresses are delivered. They may be so delivered as to do little more than amuse, or they may be so delivered as deeply to impress. The acrostics themselves, all of them on the word "Bible," are very ingenious, and so framed as to give scope for many lessons, doctrinal and practical.

MEETING AT THE LONDON MISSION HOUSE.

ON Monday, the 4th of February, a meeting was held at the London Mission House, to which too great prominence cannot be given, and to the occasion of which, as stated in the following circular, we beg to call the most earnest attention of the friends of the Society everywhere:—

"The Directors of the London Missionary Society, solemnly impressed with the sense of their responsibility in the present crisis of its affairs, including its financial position, its lack of missionary candidates, its serious losses in the field of operation by death and the failure of health, with the loud and imperative call from every part of the East for an increase of holy and devoted labourers, have resolved to convene a meeting of all the metropolitan pastors for special prayer and consultation, in the hope that in answer to prayer some measure may be devised to revive the interest of the London Churches in favour of the Society, and through them in all the Churches throughout the length and breadth of the land. Let nothing, we pray, prevent your being present."

To this appeal, wet as was the afternoon, there was such a general response on the part of the pastors, that the board-room was crowded, and the meeting overflowed into the large committee-room adjoining. The Rev. A. Macmillan, as deputy-chairman of the board, conducted the meeting. The Rev. R. Robinson, Home Secretary, read several communications urging the necessity for more prayer, and asking for special intercession on behalf of the children of ministers and missionaries, that they might be consecrated to the service of Christ. The Rev. J. Stoughton and Dr. Spence uttered a few words of exhortation, pressing very devoutly and earnestly the claims of Christ and the world, in connection with this Society, on the serious regard and prayerful sympathy of the pastors and their respective Churches. Prayers fervent and importunate, were offered by the Revs. E. Mannering, R. S. McAll, J. C. Harrison, T. Binney, W. Roberts, H. Allon, and J. Viney, and then, with feelings of thankfulness for such a gathering, the meeting decided that no formal resolution committing the brethren to any specific course of action was needed, as all present would retire with a pledge in their hearts, to seek the promotion of a deeper sympathy in missionary operations, and a more liberal support of this Missionary Society, in their various congregations.

We regard this meeting as "an encouraging sign," believing, with the late John Angell James, of Birmingham, that "Prayer is the hope of the Missionary cause."

[We regret the necessity of omitting our "Congregational Register" for this month, and many "Notices of New Books," already in type. Our next issue will contain a "Register" for two months.—EDITOR.]

No. 28.—New Series. Vol. III.

THE CHRISTIAN WITNESS AND CONGREGATIONAL MAGAZINE.

APRIL, 1867.

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TO OUR READERS.

All Communications for the Editor should be addressed to the Rev. JOHN KENNEDY, M.A., 4, Stepney-green, London, E.

Communications respecting Advertisements should be addressed to the Publishers, not to the Editor.

The *Christian's Penny Magazine* is edited by the Rev. F. S. WILLIAMS; and is especially adapted to our Sunday-schools and humbler homes.

It will be seen that we do not record the reported death of Dr. Livingston—and for this reason, that there is still some hope that the report is not true. Sir Roderick Murchison avows strong hopes that the statements of the Johanna men are fabrications. But we regret to add that Sir Samuel Baker, with all his experience of African travel, declares that he sees no reason to doubt their perfect truthfulness. It is agreed by all, that a considerable time may elapse before the truth is certainly known.

THE

CONGREGATIONAL SUNDAY SCHOOL HYMN-BOOK.

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Notice—Mr. GEO. THOS. CONGREVE may be seen at his new residence, COOMBE LODGE, RYE LANE, PECKHAM, on the usual mornings (Tuesday, Thursday, and Saturday), until Twelve o'clock.

INTERESTING CASE of a BOY (Correspondent, Rev. J. J. DALTON, DUNCHURCH, near RUGBY).

The case of this boy was brought before my notice in August last, by Rev. J. J. DALTON, who has also corresponded with me upon other cases in that locality.

The following are some particulars of this case:—Family tendency to chest disease, weakness from birth, very short breathing, severe pains in cardiac region, blood spitting, hectic flushes, night sweats, appetite gone, low pulse (only 50), strength rapidly failed, loss of flesh all over the body. 'Your attention to this (writes Mr. D.) will be greatly esteemed by his sorrowing parents."

I forwarded medicines at once, ordering also a Liniment, proper spongings at night, and a particular diet, &c., &c.

In the first three weeks or more there was no perceptible improvement (*note this*), but the instructions I gave were still followed, after further communication with me. Shortly after this a favourable change took place, the lad gradually recovered.

Nov. 30.—Mr. Dalton writes me—"The boy Winckles is now walking about *a living wonder to all who saw him before he began your advice.* He is better in appearance than before his illness. *You are at liberty to* use my testimony for the good of others. 9

THE

CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

APRIL, 1867.

Died on Tuesday, March 26th, 1867,

THE REV. JOHN CAMPBELL, D.D.,

IN THE 73RD YEAR OF HIS AGE.

For 21 years EDITOR of the *Christian Witness*.

Church has more reason for praise than had the Old. The fulfilment of the promise in which the faith and hope of the godly rested for four thousand years, the incarnation of the Son of God, the redemption wrought on Calvary, the larger communication of the Holy Ghost, the resurrection and ascension of Christ, and the unveiling of life and incorruption by the Gospel, should make the spirit of the New Testament Church doubly jubilant, and furnish themes for praise which ancient saints at the best understood only as children.

We are not surprised to find that the service of praise is perpetuated in heaven. How could it be otherwise? Shall Moses, and Miriam, and Israel sound their loud timbrel in celebration of the Divine power and goodness when

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THOUGHTS ON THE SERVICE OF PRAISE.

By the Editor.

THE Church of the Old Testament had no liturgy of prayer divinely provided for it, but it had a liturgy of praise; and before that liturgy was prepared, or began to be prepared, in the days of David, there was not wanting the spirit of praise, nor the spirit of poetry, to put praise into fitting shape and form when there was special occasion, as we see in the instance of the Song of Moses, when Israel came out of Egypt—a Song in which we find the sublimest conceptions of the Divine character, and one whose thoughts and words have received the highest tribute which modern music can give them.

The New Testament contains neither liturgy of prayer nor liturgy of praise, but it informs us that both prayer and praise were practised by the first Christians. And nothing more is needed. The Christian Church of successive generations, with the inspired Psalter of the Jewish Church in its hand, as groundwork and pattern, with ordinary gifts of poesy in its members, and with the promised unction of the Holy One, can provide for itself the needful forms in which to utter its sentiments of adoration and praise. The New Testament Church has more reason for praise than had the Old. The fulfilment of the promise in which the faith and hope of the godly rested for four thousand years, the incarnation of the Son of God, the redemption wrought on Calvary, the larger communication of the Holy Ghost, the resurrection and ascension of Christ, and the unveiling of life and incorruption by the Gospel, should make the spirit of the New Testament Church doubly jubilant, and furnish themes for praise which ancient saints at the best understood only as children.

We are not surprised to find that the service of praise is perpetuated in heaven. How could it be otherwise? Shall Moses, and Miriam, and Israel sound their loud timbrel in celebration of the Divine power and goodness when

redeemed from Egypt, but with the desert still before them; and shall the spirits of the just made perfect keep silence, with the world and sin and sorrow all in the past, and an eternal heaven of purity and joy for their future? Shall we sing here below while it is yet comparatively our night, and a night of storm and disquietude; and shall we cease to sing when we emerge into bright and cloudless day? Impossible. Impossible that the mariner should pour forth strains of gladness while he is yet buffeting with the storm, and then be dumb when he enters the safe and peaceful haven! Impossible that we with death still between us and the promised land, should so far triumph over its fears and darkness, as to sing even now, "O death, where is thy sting? O grave, where is thy victory?" and should fail when death and the grave are past to say with loudest voice, "Thanks be unto God, who hath given us the victory through Jesus Christ our Lord."

"I'll praise my Maker with my breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."

Praise may be defined as the entertaining and expressing of proper sentiments towards God, towards or with reference to His attributes as revealed in His works and in His Word. This, at least, is definition enough for practical purposes. *Proper* sentiments, we say, towards God as revealed to us; sentiments such as are of right due to these attributes, and such as the contemplation of these attributes is fitted to awaken in us. There is an obvious correspondence between certain attributes in God, and certain feelings in our souls. And the entertaining and expressing of these feelings constitutes the essence of praise. Speaking of worship, of which, though it be wider in its meaning than praise, praise forms an essential part, Charnock says, "God is a Spirit infinitely happy, therefore we must approach Him with cheerfulness; He is a Spirit of infinite majesty, therefore we must come before Him with reverence; He is a Spirit infinitely high, therefore we must offer up our sacrifices with humility; He is a Spirit infinitely holy, therefore we must address Him with purity; He is a Spirit infinitely glorious, we must therefore acknowledge His excellency in all that we do, and in our measures contribute to His glory, by having the highest aims in His worship; He is a Spirit infinitely provoked by us, therefore we must offer up our worship in the name of a pacifying Mediator and Intercessor." Charnock enumerates eleven "spiritual habits," as he calls them, "to be acted in worship:" "faith, love, sense of weakness, (*i.e.*, dependence) spiritual desires for God, thankfulness and admiration, delight, reverence, humility, holiness, with raised aims at the glory of God, and in the name of Christ."

Between some of these sentiments and others, a clear marked line of distinction cannot be drawn. They verge towards and pass into one another, like the colours of the rainbow. And it is sometimes only by adding word to

word, however closely related their meanings, that we can express the full significance of our thought. Keeping this in view, the Puritan's statement of the sentiments proper to worship may be accepted as not only comprehensive but precise and definite.

Worship we have spoken of as something of wider meaning than praise. But yet there are few sentiments proper to worship, if any, which may not be regarded as sentiments proper to the service of praise. For example, we worship God when we make confession of our sin, and abase ourselves before Him. But confession and self-abasement on our part are really acts of praise to Him. We praise Him as a Holy God, and honour His law as a holy law, when we confess ourselves sinners, and humble ourselves as such. The sentiments avowed by us in confession and humiliation are sentiments awakened by the contemplation of His attributes—the contemplation of His sovereignty and purity. And we cannot praise His sovereignty and purity more really than when we say—

> "Lord, we confess our numerous faults,
> How great our guilt has been;
> Foolish and vain were all our thoughts,
> And all our lives were sin."

To go back to the definition we have given of praise as the entertaining and expressing of proper sentiments towards God, that is, sentiments proper to His character or attributes as revealed in His Word and works—*this is a duty.* We *owe* it to God, that we should both cherish and utter these sentiments. If you found a man who could stand unmoved and unaffected amidst scenes of natural grandeur or natural beauty, such as are to be found in many parts of our own and other lands, you would say that there was some great defect in his constitution—some want which really made him less than a man. There is a sentiment in our nature proper to grandeur and beauty, and the absence of it when grandeur and beauty are before our eyes indicates a deficiency which no one would like to confess.

So are there sentiments proper to the attributes of God, His greatness, and holiness, and love; and proper to the relations in which He stands to us as our Maker, our Father, our Ruler, our Redeemer. And the absence of these sentiments from our minds is more than a deficiency—it is a sin. We *owe* these sentiments to Him. They are a duty, even as love to a parent or a child is a duty, and the absence of them must be held to be, as we have said, more than a want, more than unnatural—it is sinful.

We go farther, and say that it is our duty not only to possess but to *express* sentiments proper to the character of God. These sentiments, if they have a real existence in us, will manifest themselves somehow. They cannot be hid. They will influence the whole life. And more—they will make or find a body for themselves, a fitting outward expression. The fittest, purest form of expression is in words, in speech. The chief Psalmist of the Church, ancient or modern, designates the tongue his *glory*. "My heart is glad, and my glory rejoiceth."—Psalm xvi. 9. "Thou hast put off my sackcloth and

girded me with gladness, to the end that my glory may sing praise to Thee and not be silent."—Psalm xxx. 12. "Awake up, my glory; awake, psaltery and harp."—Psalm lvii. 8. "O God, my heart is fixed; I will sing and give praise, even with my glory."—Psalm cviii. 1.

This marvellous power of speech with which we are endowed, and which David called his glory, we are in duty bound to use in the expression of God's praise. We may not all be able to utter musical sounds, but we are able to utter words, and we owe our words to God as well as our sentiments. The sentiments in our hearts should become words on our lips. If we are dumb, God doth not require that vocal expression which to us is an impossibility. But the dumb can inwardly direct their thoughts to God—they can lift up their souls to Him, and thus consciously express to Him their sentiments in a form which He can recognise. But those who possess the power of speech must not measure their duty by those who do not possess it. That power is their glory. And necessity is laid upon them to use it in the utterance of God's praise.

As to *modes* and *forms* of praise, we should endeavour to find some clear guiding principle. The sentiments of praise are, we have seen, to be expressed in *words*. And the words, of course, must be of the language of those who use them. So to a certain extent must be the music in which the words are sung; for, though we may praise God in words which are only spoken, not sung, God hath bestowed on men the gift of music for this purpose mainly, that it may be used in His service. And the musical form of praise must, like the language, to a certain extent, be a people's own. I limit the statement by the expression—"to a certain extent." Because one people can borrow music from another, though it cannot borrow language. Or it can improve or modify its music by the music of another. But still, for the most part, we must expect nations to have their own characteristic music. And we must not claim for any one species of music any peculiar sanctity, but expect rather that every species of music should be sanctified to God's praise.

Questions naturally arise as to the aids which congregations may employ in their service of praise. A precentor's voice is but an aid to the congregation in performing this service. And if not absolutely indispensable, it is nearly so; for it is nearly impossible that a large congregation should be such masters of the music, and so self-governing musically, as to be independent of it. A choir, rightly understood, is but an aid to the congregation in the service of song. And there can be no objection, on principle, to twenty precentors standing together any more than there is to one standing by himself. But there are or may be grave objections in practice. There is a danger, far from imaginary, that the choir shall either from its own fault or the congregation's fault, usurp the place of the congregation, and become to all intents and purposes performers of song rather than aids to the congregation in their service of praise. The same remark may be made of organs and other instruments of music. An organ is properly but an aid to the congregation in its service of praise; and, as such, there can be no objection to it

in principle, any more than there is to a tuning-fork or other instrument in pitching the key-note. But in practice there are frequently great objections. Like a choir the organ too frequently monopolises the music, or at least makes itself so prominent as to seem to be the chief worshipper. To me it is most distressing to find myself, as I sometimes do, in a congregation in which I can scarcely hear my own voice or the voices of others, and in which thought as well as voice is drowned by the sound of the organ. Whatever aids we use or do not use, we should never forget that the end to be sought after is that the people, all the people, "both young men and maidens, old men and children," should with their own voice praise the name of the Lord.

It follows that we should pay attention both to the *form* and to the *substance* of praise. As to the form, let it be impressed on all that no degree of excellency can be attained without much study and practice. Congregations are told of the superiority of certain tune-books, and leap to the conclusion that if they only adopt these all will go well. But they soon discover their mistake, and then the blame is thrown on the tune-book or on the leader—the fact being that the people have not taken the trouble to meet, and study, and practise the music *together*, and without this it is in vain to look to either choir or organ. I venture to recall the words in which Mr. Curwen closed an article on "Psalmody in London Churches," in this Magazine, last year: "I hope that, by these examples, it will be seen that it is not the tune-book which makes good psalmody, for each of the four successful churches which I have described uses a different tune-book, and that it is not the organ or the choir which creates a good people's song, for two of these churches use those pleasant musical appendages, and two do not. Let us fully understand that in no case has a true full psalmody of the people and their children been attained, without first much preaching to the heart and conscience on the subject of praise to Him whom we love; and next a long and patient ministry of loving men and women, in training human voices for their highest work."

As to the *substance* of praise, it is necessary, first of all, that we engage in it with intelligence and sincerity. The organ is not capable of intelligence and sincerity, but the worshippers are. And if they utter solemn sounds with thoughtless hearts and thoughtless tongues they sin against the Majesty whom they profess to worship. Their intelligence and sincerity should be, however, not merely general and habitual but present and particular. Let me explain what I mean by this. We offer praise in such hymns as, "We sing to Thee, Thou Son of God," "When I survey the wondrous cross," "Come, let us join our cheerful songs," or in the words of the Seraphim, "Holy, Holy, Holy, Lord God Almighty." A *general* sincerity requires that we hold the *truths* on which these hymns are based, and that we are conscious of entertaining the sentiments of trust, and love, and reverence, which the hymns express. But a *present* sincerity requires that the mind shall apprehend the truths while engaged in the service, and that the heart shall cherish the sentiments while the lips are expressing them. In order to this there must be a concentration of the mind on the service, present and fixed attention of the mind to the

meaning of the words which are being used; and, consequent on this, the going forth to God of the sentiments which the words express. Otherwise, whatever may be the general sincerity of the worshippers, there is no present worship; and the form without the reality can only be an offence to Him who searcheth the heart.

Let this very simple principle be accepted and acted upon, and it will make our manner in praise as solemn as it usually is in prayer. In the worship of *prayer* we say: "Lord, Thou hast been our dwelling-place in all generations," and we feel it a solemn thing thus to speak to God. Is it less solemn to say in our song of *praise*, "Our God, our help in ages past," or, "Great God, how infinite art Thou." How is it then that, while in prayer, there is a solemn stillness, and the forgetfulness or non-observing of everything around, —in praise, addressing the same God and addressing to Him the same sentiments, there is vacancy and restlessness of manner? It must be that the worshipper has not realised to himself what it is that he is doing when he has responded to the call, "Let us *praise* God."

SHOULD WE HAVE A LITURGY?

THERE can be no doubt that this question has of late been more or less agitated among Nonconformists, and not least among Congregationalists. A few remarks upon it may be acceptable.

Happily, it is not necessary for our purpose to settle or to go into the disputed question of ancient liturgies, whether Jewish or Christian. That the synagogue, in or near the time of our Lord, had some forms of prayer, that the Christian assembly at length began to have such forms, that long before the time of the Reformation many of the bishops of the Christian church, both in England and on the Continent, had each a form of prayer for the use of the congregations within their respective dioceses, but that the use of them was not very rigidly enforced, may be regarded as undeniable. But we content ourselves with referring chiefly to the Liturgy, or Book of Common Prayer, of the Church of England. This, with slight emendations, corrections, and additions, may be traced back to the year 1552, in the reign of Edward VI. It was not an original composition, but consisted of the most approved portions of the Liturgy of the Roman Church, and of brief devotional pieces reputed to have been composed by some of the early Christian fathers.

That as a manual of public worship it has great excellence, that its forms of praise and prayer are admirably suited to "all ranks and conditions of men," and express in simple, appropriate, and majestic language, all the exercises of the soul in its contrition, faith, love, gratitude, and loftiest aspirations, may be conceded by all parties, though the exaggerated encomiums sometimes bestowed upon it may well provoke a smile. And, were it necessary or expedient for any class

onconformists to have a liturgy, ıre not aware that they could de one better than that of the ch of England, with certain modi- ons to adapt it to their position circumstances.

ıt Nonconformists, as a rule, ob- to forms of prayer, and especially escribed ones. Free or extem- neous prayer is, for the most their distinctive custom; for in the very few cases in which sort of liturgical service is prac- among them, it is uniformly ined with some measure of what derstood by free prayer. Never- ss, a feeling of defect and dis- ntage in their extemporaneous tions has latterly grown up in minds of not a few of them, in- ch that they have sometimes led to ask themselves, and oc- nally to ask one another, if, out abandoning free prayer, they ıt not profitably associate with it y liberal portion of pre-composed turgical forms. It must be con- d that ministers of cultivation taste, though of eminent piety most edifying devotional powers, ften feel their utterances of praise prayer so far below their concep- and emotions, as to make them that they could occasionally, if regularly, avail themselves of the ded utterances of saintly and nguished men of former days. they are apt to imagine, more- , that such aid would tell bene- lly on the minds of their flocks. , if in such men there is often a ful sense of imperfection in their strain of adoration, thanksgiving, etition—in which feeling, however, of their flocks ever share—how h more painfully would they be affected by the devotional exercises of many of their brethren, in whom unquestionably there is less propriety of thought and expression than in themselves, if the humility which depreciates self and exalts others did not forbid. And still more exceptionable would be the exercises carried on in those numerous humbler assemblies where, whatever sincerity and earnestness of piety there may be, the proprieties of one's mother-tongue are often violated.

Should we, then, under these circumstances, seriously entertain the idea of adopting a liturgy? Every truly devout mind must feel how due it is to the worship of God that everything in thought and phrase should be in accordance with His ineffable greatness and sanctity, and calculated to beget the most reverent and elevated notions of Him in the worshipper. Every such mind, could it realize its wishes, would never have public worship conducted, in even the humblest assemblies, without every utterance pertaining to it being so utterly free from everything bordering on irreverence, quaintness, or vulgarity, that persons at once the holiest and most fastidious might join in it with the most perfect approval and edification. And, were the worship of "the blessed and only Potentate" a mere *performance*, a studiously-contrived succession of addresses in which sentiment, language, enunciation, and gesture are to be regulated by the most refined artistic taste and judgment, and not the homage of the heart, however humble and defective its mode of presentation; were it necessarily the stately ceremonial which it assumes in cathedral and some other churches, where only liturgical forms, without

the slightest intermixture of any spontaneous utterance, would seem to be appropriate; the question of our having a liturgy would soon be determined in the affirmative. But when we reflect that the essential quality of worship, in the eye of the holy and benignant Being who is the object of it, is a lowly, pure, and adoring heart, and that those blemishes in the verbal expression of it, which so grievously try the refinement or sensitiveness of some men, never enter into His estimate of it, and are no hindrance to bringing down as much grace as the most finished and elaborate compositions, we pause, and address ourselves to some other considerations.

For the value or efficacy of a liturgy, in distinction from extemporaneous prayers, may be brought to the test of experience. We have assumed that, in the event of our adopting a liturgy, it would be a superfluous, and probably a vain labour, to attempt a better than that of the Church of England, somewhat modified. What, then, may be regarded as the practical effect of that liturgy?

First, it is one part of the design of public worship to promote in the worshippers a devotional spirit, to render them apt and easy in devotional exercises in private, and to make prayer an habitual element of their daily life. Is it found, then, that the attendants on the religious services of the Church of England are more remarkable for the spirit of prayer, for aptitude and facility on all private occasions of prayer, and for habitual and reverent communion with the Hearer of prayer, than Nonconformists are? One should speak cautiously and charitably on such a subject; but the general impression is, at least among Nonconformists, that, if there is formalism anywhere, it is among the members of the Establishment, that without their Prayer-book they are exceedingly unapt, if not disinclined, for devotional exercises, and that in the matter of habitual communion with God they have no pre-eminence over those who have no Prayer-book. Whether in all these respects they are inferior to Nonconformists, our argument does not require us, and it would be invidious to assert.

Secondly, it is another part of the design of public worship to nourish all the principles of the religious life, and to lead to a pure and high-toned morality. Perhaps there is not a single grace of godliness, not one ornament of true religion, not one virtue that can adorn and bless any of the relationships of man to his fellow-man, which the prayers constantly offered in the Church of England do not ask. Can it be said, then, that the efficacy of these prayers is conspicuous in the more commanding piety and morality of those who use them, as compared with those who do not use them? Was it ever heard that persons who really knew the two parties, and who had a character for impartiality and uprightness in their judgments, deliberately spake of it as the distinction of a Churchman from a Nonconformist, that he was an eminently religious and blamelessly moral man? We leave our readers to answer this question.

Thirdly, it might be expected that the efficacy of any forms of prayer would show itself in their thoroughly impregnating the minds of the worshippers with the ideas and sentiments

contained in them. Now, the Liturgy of the Church of England is allowed to be decidedly evangelical. The ideas of sin, guilt, and depravity, of repentance, faith, and regeneration, of atonement and sanctification, and such like, as connected with the condition and hopes of man, are there. Of course, we do not refer to the offices for baptism, confirmation, visitation of the sick, &c. These stand apart from the Liturgy as such; and yet the prayers, embodying and familiar with these grand and distinctive ideas of Gospel truth, were incessantly offered during the long dark night of Pelagianism and semi-pagan morality, which sate on the Church of England toward the close of the seventeenth and for the first half of the following century. And it is worthy of note that, in our own day, and for a long time past, only those churches of the Establishment where the clergy are of the class called evangelical are said to have the Gospel. And it is no less observable how rarely it happens that any worshipper in the Establishment, though perpetually conversant with its prayers, acquires any perception or feeling of the distinctive verities of the Gospel, till his attention has been impressively called to them by the faithful preacher in the pulpit, or by some other external means. These indisputable facts present the case of the efficacy of the English Liturgy in the most melancholy point of view.

Fourthly, in those seasons of hallowed and salutary awakening which God occasionally grants to His Church, for the quickening of spiritual deadness into life and power, and for sending the Gospel on a new mission of mercy, all liturgical aids are found to afford most inadequate expression for the kindling and burning fervors of zeal characteristic of such seasons. Devoted sons as they were of the National Church, and glad to avail themselves of its formularies whenever suitable, Whitefield and Wesley could never have become the authors of the extensive spiritual and moral regeneration which they were enabled to achieve, had they not burst through the trammels of the Liturgy, and given vent to their impassioned yearnings for souls in unstudied and spontaneous supplications. Nor could the spiritual life of their converts have been preserved and nourished had it possessed no other devotional aliment than was to be derived from those formularies. Thus cramped and confined it would have languished, and become a feeble and questionable thing.

And so in later days, whenever the Holy Spirit is poured out on any portion of the Church of England—and thanks to Divine grace that such visitations do occur!—the usual service of prayer is found to deny sufficient freedom of action to the spiritual life which has been enkindled. The clergyman may have the richest gifts of faith, love, and utterance, and his free petitions might greatly edify his flock, and lift them to the nearest and most blessed approaches to the Fountain of grace; but in his church he must not go beyond what is prescribed to him, and, for freer expression of his own and their spiritual life, he is compelled to resort to those private and extra-official gatherings which resemble the prayer-meetings of Nonconformists.

Such considerations as the above offer, as we conceive, very little inducement to our adopting a liturgy;

and we would venture to draw from them a few practical remarks.

1. The saddening consciousness of imperfection in their manner of conducting public devotional exercises which many ministers sometimes have —and they whose gifts for this kind of service are most highly appreciated and rejoiced in by their flocks probably feel it most—is inseparable from lofty conceptions of the Divine excellence, and the inadequacy of human language to express them. The spirit may well recoil on itself, and mourn over the necessary limitation of its endowments, when it has failed to give meet utterance to some of its profoundest thoughts and yearnings. We most heartily sympathize with such a feeling. But the substitution of any liturgical forms would bring it poor relief. That relief would gradually, if not speedily, give way to weariness of the monotony and restraint of adherence to any forms, whether prescribed or chosen. The truly devout soul, which had once tasted the refreshment and blessedness of freely disclosing its thoughts and fervours extemporaneously, would long to regain its freedom, and learn to rest in the conviction that the occasional or frequent sense of imperfection in its utterances is rendered inevitable by the essential deficiency of human speech.

2. The grand requisite for the seemly and appropriate conducting of public prayer is a high tone of piety—the liveliness of the spiritual affections. In such a work the heart is the chief prompter and guide; and when its sensibilities are touched by an inward fire from the Holy One, and the glory of God, the honour of Christ, and the eternal interests of men are vividly felt and apprehended, it gives birth to thought and utterance with surprising and happy facility. Let its fires languish, and nothing is so likely to generate poverty of thought and language, and the wish, perchance, that it could supplement itself by borrowed forms of devotion. Nothing but the lively action of the heart, in its most sacred and sanctified emotions, can enable a minister either to pierce the ear of Heaven, or to carry along with him the attention and sympathies of his congregation. It is often asked how we shall render the devotional parts of our public services more engaging and edifying, and various improvements have been suggested. But vain, for any great and worthy purpose, will be all such expedients as dividing a long prayer into two or three short ones, and interspersing them with more singing, unless he who discharges the awful function of speaking to God for his fellow-worshippers be himself impressed with the sanctity of his position, and feel the prostrate humility and the ardour of love and zeal which become it. Let the minister be thus in harmony with his office, himself very near to God and fraught with all holy affections and sympathies, and, when he opens his lips, a spiritual power will be felt to be at work which hallows and awes all susceptible of such emotions, and, as much as may be, redeems the devotional exercise from all dulness or weariness on the part of any.

There are, indeed, times when the holiest and the most habitually fervent may, under some transient influence, shrink from so sacred a ministration, and wish that they could devolve it on even the humblest of

their brethren, or that it might be allowable or proper to *read off* some devotional forms more suitable, as is then conceived, than anything which they may be enabled otherwise to provide. But these are moods from which there is no escape. It is not that the religious life is lowered, or that there is any torpor of spiritual affections. But we are men; we are also in the flesh; soul and body are mysteriously linked together, and, all the subtle influences of the atmosphere and of the workings and counter-workings of human society operating on the sensitive organization of the latter, the soul, through its inexplicable connection with it, gets beclouded or disturbed, and loses for the moment its capacity of felicitous action. But all that is wanting in such a case is the resolve, under sense of duty, and in reliance on Divine help, to *begin*. This step taken, the difficulty melts away; beams of heavenly light one after another dart in upon the soul, visions of glory open before it, the lips become responsive to its inspirations, and no one could have suspected that the minister had been labouring under so much as a momentary sense of disqualification for the sacred exercise.

3. It will greatly conduce to the acceptableness and unction of a minister's public prayers to have his memory richly stored with the most appropriate passages of Scripture. In the Psalms, the Prophets, the Gospels, and the Epistles, and indeed in the whole inspired volume, from first to last, there are passages of singular aptness, force, and beauty for his sacred purpose. Whether for invocation, praise, thanksgiving, confession, or supplication, or any other state or complexion of the soul, their fitness is unrivalled, and they are never heard with weariness; and, interwoven into the substance of his addresses, they will stimulate his own piety, guide and nourish that of his flock, and beget in them a wholesome taste for the style of sentiment and expression found in Scripture, and help to form an offering well pleasing to God. It would be wise, we conceive, for a minister to search and cull out such passages, to have them in orderly and classified arrangement, frequently to review them, to catch their spirit and manner, and to expend at least as much labour for giving them a deep and lasting place in his memory, as he ever gave to the select and favourite portions of the most admired human compositions. The result would be that he would have a perfect command over them on all occasions of the heart or external circumstances suggesting the use of them.

Nor, if his taste should so incline, would there be any reasonable objection to his so appropriating select portions of any extant liturgy which, in their style of sentiment and expression, commend themselves to his judgment and admiration. As already observed, the English Liturgy is, for the most part, a compilation of forms of devotion which had for ages been the property of the whole Church. We are, therefore, free to use them. And, if any Nonconformist finds within the compass of that liturgy any address to the Divine Being, and any note of praise and prayer, which he would like to make his own; or if, by early association, he is already familiar with such, and has his heart and memory imbued with them, let him not hesitate to introduce them

into his public devotions as may best serve his sacred purpose. None but persons of very extreme prejudices would refuse him this liberty. The most fit and precious utterances, whencesoever gathered, are due to the majesty and perfection of God, to the minister's just solicitude for apt expression, and to the edification of his fellow-worshippers.

4. This, we think, is the nearest approach we can consistently make to the adoption of any liturgical forms. Indeed, a liturgy, in its proper sense, Congregationalists, as a body, never can have; for their principles forbid the wish, and repudiate the authority, to impose or prescribe one. The utmost that could be done would be to recommend; and such are the varying tastes and judgments of men, and such the unwillingness to defer where there is no controlling power, that the recommendation would be sure to be very partially complied with. Each of our brethren and his flock must be left to take their own course. In very rare instances, the English Liturgy, with certain curtailments and modifications, yet not to the exclusion of free prayer, has for some time been introduced into churches of our order; and, more lately, specimens of pre-cc prayers for public use among been published; but the exa the former has not commande tion, nor is the proffered aid latter likely to have more tl smallest acceptance. What is needed, in a work so sacred ar tual as the public worship Almighty, is a plenteous unctic the Holy One on those who it. This, more than anythir would be powerfully correctiv faults and blemishes, and sug of the best methods. Were ministrant at the footstool Supreme profoundly impresse humility and reverence, and with the fervours of adoring gr and love, and deeply solicit secure for himself and his fl utmost conformity to the image in the graces of holines would be less need to ask what be done for making our public of prayer more attractive and e May that unction be graciously safed! Come, O Holy Spirit, rest upon and actuate us, that meetly and most profitably dis this most spiritual of all our tions.

R. S

RECENT PUBLICATIONS ON PUBLIC WORSHIP.

As a sequel to the two articles which precede this, we call the attention of our readers to several publications now before us,* and to the opinions of their authors on certain questions of present interest. The "Free Church Book," is by the Rev. Newman and contains "Five short servic supplementary collects and a selected from the Book of C

* "Free Church Service Book." London: John Snow & Co. "Thoughts on Public Worship; A Paper read at the Autumnal *Meeting of the* Baptist Union." By Samuel G. Green. London: Elliot Stock. Worship: The Best Methods of co it." By J. Spencer Pearsall. Jackson, Walford, and Hodder.

Prayer." Mr. Hall not only abridges the services of the Common Prayer Book, but makes such alterations as for Scriptural reasons he deems necessary. As for example in the "Absolution," instead of "Hath given power and commandment to His ministers to declare and pronounce &c.," we read, "In Thy holy word [Thou] dost declare and promise," &c. But we wish our esteemed brother had gone farther. Why should this prayer be called "Absolution prayer by the minister?" Are not all prayers for pardon "Absolution prayers?" and are not prayers for pardon as fitting from the lips of the congregation as from the lips of the minister? Though the most obnoxious part of the "Absolution" is removed, there is still a priestly air about even the improved form which we greatly dislike. To make it complete we should have an "Absolution prayer by the congregation" on behalf of the minister, as well as an "Absolution prayer by the minister" on behalf of the congregation, in order to show what Mr. Hall believes as firmly as we do, the perfect equality or common priesthood of the minister and congregation in offering their sacrifices of prayer and praise.

We regret, likewise, that Mr. Hall has not made more material alterations in the Communion service. Important expressions retained by him are, in our judgment, extremely objectionable. "Grant us, gracious Lord, so to eat the flesh of Thy dear Son, Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood; and that we may evermore dwell in Him, and He in us." "The body of the Lord Jesus Christ, which was given for us, preserve our bodies and souls unto everlasting life. Let us take and eat this in remembrance that Christ died for us," &c. "The blood of our Lord Jesus Christ, which was shed for us, preserve our bodies and souls unto everlasting life. Let us drink this in remembrance that Christ's blood was shed for us, and be thankful." We can only indicate our objections to these forms of expression. Our Lord's words, "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you," had no reference to the Lord's Supper, and they are used with such reference consistently only by those who believe in a Real Presence in a Catholic or semi-Catholic sense. The prayers, "The body of the Lord Jesus Christ preserve our bodies and souls," and "The blood of our Lord Jesus Christ preserve our bodies and souls," cannot be used by a Protestant except in a non-natural sense. They are founded on the doctrine of transubstantiation, or on some modified form of that doctrine. And we believe that nothing but the force of habit could reconcile so thorough a Protestant as the minister of Surrey Chapel to the use of them.

To the question, "Should we have a Liturgy?" Mr. Hall's answer is very different from that of the author of the article which immediately precedes this. But his plea is not for a liturgy *instead* of free prayer; he asks for it only *in addition* to free prayer, and he is very far, as we understand him, from recommending even this for *general* adoption. "If it is urged," Mr. Hall says, "that free prayer is essential to the life of a Church, and must not be displaced by forms, I reply that, with the desire to introduce the liturgical element, there is no intention to displace, but only to supplement free prayer, which in free churches should ever be an essential characteristic and prominent feature. But some have found, that by part of the worship being liturgical, the rest may be more really free and spontaneous than when the memory of the minister is burdened with all the requests which ought to be presented in the congregation every Sabbath-day."

The force of these words will be felt by many. Not that the difficulty of

remembering the requests that ought to be presented is a very serious one, but the difficulty is great of entering, (to use Mr. Green's words,) "into the mystery, of each suppliant heart, expressing in meet phrase, the common need, yet not forgetting the individual want; giving voice to unspoken secrets of agonizing desire; and with strong brotherly hand uplifting every spirit towards its God." "The task in its fulness (Mr. Green says) is impossible; for how can one pray the fitting prayer of all? Yet must each faithful pastor attempt it whenever he leads his people to the throne of grace." Mr. Green does not wonder that "the burden is often felt to be so crushing" that the minister should sometimes ask whether a form of prayer would not in some measure help him; "not indeed to supersede, but to supplement, free prayer, and so lightening the care of one who knows that the whole assembly largely depends for its devotion upon the tone and fervour of his own mind and the propriety of his own expressions."

Mr. Green's remarks on this subject are wise and weighty. "There is undoubtedly room for an honest difference of opinion here," he says, "and something may be conceded to those who are ready to ask for a modified liturgy. Thus, it cannot be denied that the expression of one mind must be in a certain sense a form to others, and to some hearers it may be easier to pray devoutly in the familiar words of a formulary than in language which he for the first time hears from the minister. It is not always true, at least, that familiarity with the words of devotion is a hindrance to the devotional spirit. Who, for example, does not sing a favourite hymn to a favourite tune, not with less but with greater heartiness than any novelty could possibly have excited? And have we not all observed how the Lord's Prayer, when solemnly and appropriately employed in Christian worship, will at once excite and express the highest devoutness of the congregation? We may even allow the further question, whether it be well that the prayers of a congregation should be dependent upon the mood of their minister. He may be cold or languid, his heart oppressed; the power of language may fail him; he cannot strike to-day the key of becoming gratitude or lofty praise; must therefore the devotions of the whole assembly be marred? Again, our wants in many respects remain from time to time the same; and it may be hard to show why they should not be expressed in the same words. It is possible to be very formal without a form, and as possible to be truly spiritual with a form. All this we fully admit; and yet the instinct, the ineradicable habit, the practical wisdom, or the spiritual feeling of our congregations seems to have settled the matter decisively. The main question, we must remember, is, what upon the whole will best minister to the devoutness of the congregation; and surely the experience of the congregation should help us to decide. Public prayer, we should remember, is intended not only to express, but to stimulate the devotional earnestness of those who unite in it; and there can be little doubt amongst us that the most effective stimulus is furnished by the freshness, the spontaneity, and the variety of free prayer. It is suggestively remarked by Mr. Dale, of Birmingham, that the call for a liturgy, so far as it exists amongst us, is not from the people but from ministers. With every drawback, and notwithstanding every difficulty, our assemblies would testify that they draw nearest to God when uplifted by the pastor's own prayer: and the minister who most frankly and trustingly casts himself upon the aid of the Holy Ghost, finds in that help, even with occasional weakness and failure, an inspiration which he would seek in vain in connection with the best of human forms. Better

sometimes, than permanently to our strength for crutches."

Pearsall is of one mind with ·een on this subject. He thinks is a better way of aiding the ır in this important part of worship than the use in whole part of a liturgy. After many and suggestive remarks, he les:—"Possibly the best prepa- would be the appropriation of a Saturday afternoon to visiting k, and reading some devotional

Let deacons ponder the fol- :—"Is it not possible that mes a minister may lose in the what he has gained in the study? igh devotional temperature of ıl has been suddenly lowered by depressing, chilling word; and blic prayer which depended for wer on calmness has suffered nore than the sermon. Let ıs lock the door against all in- ı, and allow not a word nor a hat would distract. The most ve of all creatures is the mi- immediately before and after ı; it is his sensitiveness that or unmakes him, according as ır is not rightly directed and ıd; even Luther could never the pulpit without trembling. ıspectfully commend, after long ıappy experience, the plan of ıs uniting in prayer with their er, and affectionately commending ı God, and to the Word of His then retiring from the vestry."

Pearsall's volume is so full of ıal wisdom that we should like ıte page upon page. But this is ıible. With reference to the e of song, he says:—"Some sound well as performances, but ot suitable for worship; they ıs no sentiment of adoration, nce, thoughtfulness; they do not the sacred affections of a man's they are 'things without life- sound.' The tune should always be adapted to the hymn, and, according to some critics, the hymn should always be sung to the same tune. The devotional feeling would be intensified by the congregation enunciating distinctly not only each note, but each word, and thus allowing the burden of the song to be heard throughout the church. From a neglect of this distinctness, the singing is to the ear of a stranger coming into our assemblies like an unknown tongue.

"The congregation is sometimes distracted by an unsuitable voluntary at the close of the service. The solemn discourse is followed by lively, not to say noisy, playing, as if the organist had pulled out all his stops. A pious judicious organist will always study adaptation, and will select such music as shall express and deepen the feeling already awakened. In public worship, the music that makes you think of the man is faulty; it should call up such aspirations as can be satisfied only in God.

"Although objections may be raised against voluntaries, there is much to be said in their favour. Many little distractions arising from the noise of the congregation assembling or dispersing are much modified by the music. Often is the minister's mind calmed and braced up for the service by some sweet voluntary at the commencement, such as, 'Oh rest in the Lord,' or, 'Comfort ye,' &c. The organist, like the leader of the singing, must be able to perform his part, not only correctly, but *feelingly*."

Whatever may be said in favour of subdued and suitable voluntaries, while the congregation is assembling and dismissing—and we cannot say we are in love even with these, we prefer a solemn silence—we take this opportunity of entering our strong protest against all voluntaries during the service. It was our lot not long since to hear a voluntary between every verse of all the hymns that were sung, and

we confess that our feeling, instead of being devout, was nearly akin to that of Jenny Geddes, when she hurled her stool at the head of the surpliced curate in the pulpit of the High Kirk of Edinburgh. The practice is almost universal, so far as our observation goes, of preluding the *last* verse of the hymn with a voluntary. And we have tried to divine a reason for it but cannot. Is it meant as a warning, like the warning tick of a clock before the hour is struck, that the song of praise is coming to an end? And if it is, what is the moral of the warning? Why should it be given? Has the service thrown the congregation into a sleep or stupor from which they need to be awakened? or what *is* the meaning of it? To us it is a rude shock, which throws us violently off the line on which we were speeding forward with ever-growing pleasure. We have begun our song, let us suppose, by saying, "All hail! the power of Jesus' name," and we have advanced from thought to thought, our hearts warming and our devotion intensifying, till we have been prepared to exclaim, "Oh that with yonder sacred throng," when suddenly we are stopped by a strong hand which we cannot resist, and compelled to listen to a bit of music before we can "lift up to God" our last "voice of praise." We are never in these circumstances but we inwardly resent the despotism of the organ, and demand what right it has to assume such lordship over us. Nor are we in the least pacified by anything that persons claiming to be musical, *par excellence*, can say in defence or palliation of this practice. We are content to accept the aid of an organ in directing and sustaining our voice while we "praise the Lord," although we should personally prefer being without it—but we are not content that there should be the slightest semblance to a performance in our worship, and we are desirous to see our public services purged, not only of all offences against good taste, but of everything which, under the plea of taste, is an offence against the intelligence and spirituality of our devotions.

OUR MASTER.

By John G. Whittier.—From the "New York Independent."

Immortal Love, for ever full,
For ever flowing free,
For ever shared, for ever whole,
A never-ebbing sea!

Our outward lips confess the name
All other names above;
Love only knoweth whence it came,
And comprehendeth love.

Blow, winds of God, awake and blow
The mists of earth away!—
Shine out, O Light Divine, and show
How wide and far we stray!

Hush every lip, close every book,
The strife of tongues forbear:
Why forward reach or backward look
For love that clasps like air?

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps
For Him no depths can drown.

Nor holy bread, nor blood of grape,
The lineaments restore
Of Him we know in outward shape
And in the flesh no more.

He cometh not a King to reign;
The world's long hope is dim;
The weary centuries watch in vain
The clouds of heaven for Him.

Death comes, life goes; the asking eye
And ear are answerless;
The grave is dumb, the hollow sky
Is sad with silentness.

The letter fails, and systems fall,
And every symbol wanes;
The Spirit over-brooding all
Eternal Love remains.

And not for signs in heaven above,
Or earth below they look;
Who know with John His smile of love,
With Peter His rebuke.

of inward peace, or sense
orrow over sin,
is own best evidence,
witness is within.

le old, nor mythic lore,
dream of bards and seers,
d fact stranded on the shore
ie oblivious years:

rm, sweet, tender, even yet
esent help is He:
ith has still its Olivet,
love its Galilee.

aling of His seamless dress
our beds of pain,
ch Him in life's throng and press,
we are whole again.

h Him the first fond prayers
lips of childhood frame, [are said
t low whispers of our dead
urdened with His name.

and Master of us all!
te'er our name or sign,
n Thy sway, we hear Thy call,
est our lives by Thine.

idgest us; Thy purity
all our lusts condemn;
e that draws us nearer Thee
t with wrath to them.

ughts lie open to Thy sight;
naked to Thy glance,
ret sins are in the light
hy pure countenance.

aling pains, a keen distress
tender light shines in;
eetness is the bitterness,
grace the pang of sin.

ak and blinded though we be,
dost our service own;
ig our varying gifts to Thee,
Thou rejectest none.

e our full humanity,
ys and pains, belong;
ong of man to man on Thee
ts a deeper wrong.

ates, hates Thee; who loves be-
in to Thee allied; [comes
et accords of hearts and homes
iee are multiplied.

rike Thy roots, O heavenly Vine,
in our earthly sod,
man and yet most divine,
lower of man and God!

! O Life! Our faith and sight
resence maketh one:
igh transfigured clouds of white
ace the noon-day sun.

So, to our mortal eyes subdued,
Flesh-veiled, but not concealed,
We know in Thee the fatherhood
And heart of God revealed.

We faintly hear, we dimly see,
In differing phrase we pray;
But, dim or clear, we own in Thee
The Light, the Truth, the Way!

The homage that we render Thee
Is still our Father's own;
Nor jealous claim nor rivalry
Divide the Cross and Throne.

To do Thy will is more than praise,
As words are less than deeds,
And simple trust can find Thy ways
We miss with chart of creeds.

No pride of self Thy service hath,
No place for me and mine;
Our human strength is weakness, death
Our life, apart from Thine.

Apart from Thee all gain is loss,
All labour vainly done;
The solemn shadow of Thy Cross
Is better than the sun.

Alone, O Love ineffable!
Thy saving name is given:
To turn aside from Thee is hell,
To walk with Thee is heaven!

How vain, secure in all Thou art,
Our noisy championship!—
The sighing of the contrite heart
Is more than flattering lip.

Not Thine the bigot's partial plea,
Nor Thine the zealot's ban;
Thou well canst spare a love of Thee
Which ends in hate of man.

Our Friend, our Brother, and our Lord,
What may Thy service be?—
Nor name, nor form, nor ritual word,
But simply following Thee.

We bring no ghastly holocaust,
We pile no graven stone;
He serves Thee best who loveth most
His brothers and Thy own.

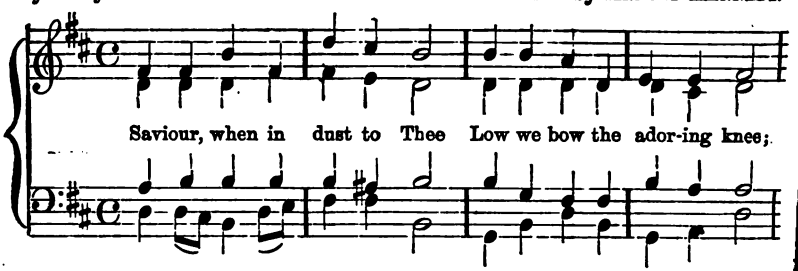
Thy litanies sweet offices
Of love and gratitude;
Thy sacramental liturgies
The joy of doing good.

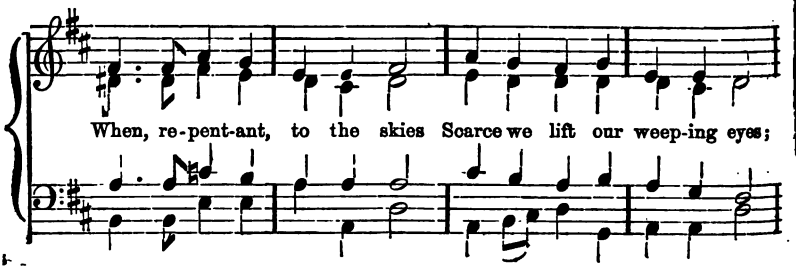
In vain shall waves of incense drift
The vaulted nave around,
In vain the minster turret lift
Its brazen weights of sound.

The heart must ring Thy Christmas bells,
Thy inward altars raise;
Its faith and hope Thy canticles,
And its obedience praise!

SAVIOUR, WHEN IN DUST TO THEE.

Printed in the Tonic Sol-fa Notation by permission of the Rev. John Curwen.

Hymn by Sir R. Grant. Music by Arnold Kennedy.

Key D.

m : m | l : m	d^1 : t | l : —	l : l | s : d	r : r | m : —
d : d | d : m	m : r | d : —	d : d | d : d	d : t_1 | d : —
Sa - viour, when in	dust to Thee	low we bow the	adoring knee;
s : l | l : l	l : se | l : —	l : f | m : m	l : s | s : —
d : d.t_1 | l_1 : d.r	m : m | l_1 : —	f_1 : l_1 | d : l_1	f_1 : s_1 | d : —

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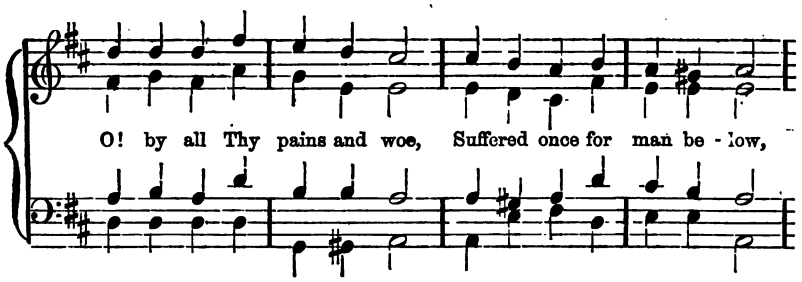
de :-.de | m : r	d : t_1 | d : —	r : d | d : d	d : t_1 | d : —
When, re - pent-ant,	to the skies	Scarce we lift our	weeping eyes;
s :-.s | ta : l	s : s | s : —	t : l | s : l	s : f | m : —
l_1 :-.l_1 | r : r	s : s_1 | d : —	s_1 : l_1.t_1 | d : f_1	s_1 : s_1 | d : —

2.

By Thy helpless infant years,
By Thy life of want and tears,
By Thy days of sore distress
In the savage wilderness,
By the dread mysterious hour
Of the insulting tempter's power;
Turn, O turn a favouring eye,
Hear our solemn litany.

3.

By the sacred grief that wept
O'er the grave where Lazarus slept;
By the boding tears that flowed
Over Salem's loved abode;
By the anguished sigh that told
Treachery lurked within Thy fold;
From Thy seat above the sky,
Hear our solemn litany.



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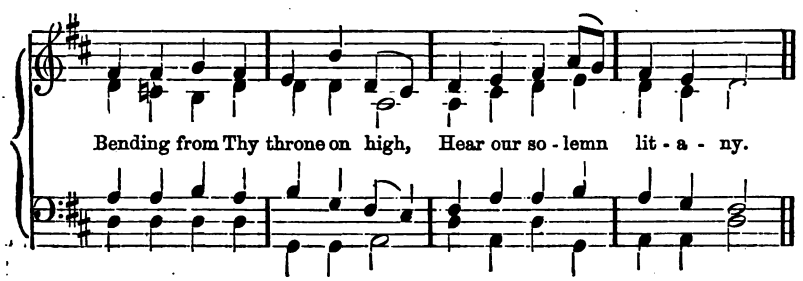
m : f	m : s	f : r	r : —	r : d	t_1 : m	r : r	r : —
O! by all	Thy	pains and	woe,	Suffered once for		man be -	low,
s : l	s : d^1	l : l	s : —	s : fe	s : d^1	t : l	s : —
d : d	d : d	$f_1 : fe_1$	s_1 : —	s_1 : r	m : d	r : r	s_1 : —

m : m	f : m	r : l	d : t_1	d : r	m : s.f	m : r	d : —
d : ta_1	l_1 : d	d : d	s_1 : —	s_1 : t_1	d : r	d : t_1	d : —
Bend-ing from Thy		throne on high,		Hear our so - lemn		lit - a -	ny.
s : s	l : s	l : f	m : r	m : s	s : l	s : f	m : —
d : d	d : d	$f_1 : f_1$	s_1 : —	d : s_1	d : f_1	$s_1 : s_1$	d : —

4.

By Thine hour of dire despair,
By Thine agony of prayer;
By the cross, the nail, the thorn,
Piercing spear and torturing scorn;
By the gloom that veiled the skies
O'er the dreadful sacrifice,
Listen to our humble cry;
Hear our solemn litany.

5.

By Thy deep expiring groan;
By the sad sepulchral stone;
By the vault whose dark abode
Held in vain the rising God;
O! from earth to heaven restored,
Mighty, re-ascended Lord,
Listen, listen to the cry
Of our solemn litany.

WHAT I SAW IN SPAIN IN 1864.

If the advantage of the Jews consisted *chiefly* in that "unto them were committed the oracles of God," must we not conclude that a people which, by law, put from them those precious books, thereby place themselves in the most disadvantageous position possible? Such it may be said is the position of Spain at the present moment. Were Paul now to take a journey into that country, *viâ* Rome, instead of expecting to be brought on his journey thitherward by the disciples, he would find Rome to be his *chief* obstacle, and most certainly bonds and afflictions waiting for him were he to attempt to preach the Gospel in Spain. *Ten years at the galleys* would be the lightest punishment he could anticipate were he to commit the crime of meeting in an "Upper Room" in Madrid, such disciples as might desire "to continue stedfastly in the Apostles' doctrine and fellowship in breaking of bread and in prayers." Spain has a most unenviable prominency at the present moment. The "oracles of God" are not excluded *by law* from any other country in the world! Rome excepted.

The contrast between Spain and other Roman Catholic nations is striking, and much to her disadvantage.

A visit in the Spring of 1864 to that country enables the writer of these lines to furnish a few facts bearing on its religious and moral condition.

From Paris to Bayonne the journey was performed by rail; from Bayonne to Irun, the first Spanish town a traveller reaches, we had to travel by *Diligence*, as also over the Pyrenees. This part of the route is particularly interesting. The scenery was exquisite, but there were painful as well as pleasing objects to meet the eye. Almost everything wears the aspect of neglect and beggary! The houses in the villages have a poverty-stricken appearance—the very churches are mean and dilapidated. Few houses have windows; square holes, with wood shutters, answer the end of both window and chimney; the blackened appearance of the wall, just above the holes, testified that the smoke had made free with the only place of exit provided for it. There were many slopes on the mountain-sides which invited cultivation, but few were under tillage.

The "authorities" must have great faith in the doctrine that "prevention is better than cure;" or "evil doers" must abound, for on every platform where the train stopped two *gens d'armes* appeared with musket in hand, and at several stations soldiers were also placed. Twice we were visited by custom-house officers; some of my fellow-travellers were handled rather roughly, smuggling being very general. I was told that the French government offer a premium to any contrabandist who can prove that he has introduced into Spain articles manufactured in France!

The line of rail runs through a remarkably rocky country. In some places the stones hung to one another in such a manner as to threaten a downfall some day or other. The train by which I travelled had to stop for half an hour in the night, whilst a large stone which had fallen across the road was being removed from off

ine. As you draw near Madrid
andscape becomes most singular
xtraordinary. As far as the eye
reach, on both sides of the line,
see immense boulders covering
ground and cast about in the
st confusion. It looks like a
sea in a storm; yet out of
petrified waves the cork tree,
its pretty and thick foliage, ap-
to spring. Spain is certainly
tony-ground; the scene which
s you as its capital is approached
rue and emphatic emblem of its
l and spiritual condition; still,
rees growing out as it were of
very stones, preach "*hope.*"
e must be small spaces of soil
en the boulders, where the roots
footing, and whence they draw
shment: however stony the
l and spiritual field may be, per-
the Holy Spirit may soften some
s so that the Tree of Life may
its divine roots therein and
fruit to the glory of God.

u must go to Spain to see and
derstand the withering, demoral-
influence of Popery when it is
ed to reign unchecked. The
stones in the streets cry out
st it. I asked a Spanish gentle-
in Madrid how it was that the
s of that city were allowed to
n in so wretched a condition; he
ered, that it was the same
ghout the country—neglect was
ed on everything. Speaking on
ame subject to another gentle-
with whom I travelled, he said—
d you visited us twenty-five years
ou would have found us in a state
rbarism; we are now in a tran-
state, and have made rapid
ess the last five years!" I hinted
erhaps much of the evil might
be owing to the exclusion of God's Word from the country, and to the absolute rule of the priests. He confessed *that it might be so.* On another occasion I listened with deep interest to a discussion carried on in a railway carriage by six or seven Spanish gentlemen on the question, "Whether it was possible, with a due regard to the morals of their children, to bring up a family in Madrid?" Their conclusion was, No!

The description of one of the Sundays which I spent in the capital will give some idea of the superstition which abounds on the one hand, and the revelry by which it is balanced on the other. About ten o'clock a.m. on 3rd April, I was startled by a sudden burst of music. On opening my window, a most ludicrous scene presented itself. The street, on both sides, was lined with little boys bearing lighted wax tapers. In the middle of the street, kneeling on one knee, was a military band playing on brass instruments. The hymn finished, the musicians jumped up; but in a few minutes down they went again on one knee and played the hymn. Two priests came out of a house, one of whom held in his hand a handsome gold or silver-gilt cup containing the wafer. I asked the waiter what was the meaning of the procession. He answered —"*It is the great God who goes out to-day;* yesterday the *little God* went out." On requesting farther information on the subject, he added, that the "Sacrament" is taken to those persons who, through illness or old age, are not able to commune in the church on Easter Sunday; that on the following Saturday the wafer is carried to the poor, without procession or music, *because they cannot afford*

to pay, but that on the next day, the Sunday, the rich have the *hostie* taken to them. One was the "*little God;*" the other the "*great God.*" I asked, if in Spain the soul of a poor man was not considered as precious by God as that of a rich man? the answer was very emphatic and to the point—"Yes, yes, sir, *it is a shop!* Just like the hotel, you can have wine at any price you like to pay!" According to the people's own confession, "making merchandize of men's souls!"

The procession was as long as it was sumptuous. It took from twenty to thirty minutes to pass before the hotel.

1. *Gens d'armes* on horseback. 2. Two boys with bells. 3. Red flag, carried by a black man. 4. Man with a large basket of wax candles, to replace those burnt out. 5. White flag. 6. Two white banners, with the *hostie* embroidered, a soldier on each side, bearing a musket. 7. Music. 8. Two beadles. 9. Flag with streamers. 10. Two lanterns, poles, &c. 11. A royal carriage, *sent by the Queen*, drawn by six splendid black horses; six footmen, in state liveries, at the sides of the horses; inside, two priests, gorgeously attired, with cup in hand. 12. A canopy, carried by soldiers, to cover the priests when they enter a house with the hostie, and when they return to the carriage. Flowers and prints were thrown from the windows on the top of this canopy. 13. City magistrates. 14. *Gens d'armes*. 15. Soldiers. 16. Band of music. 17. Soldiers.

The day was so intensely hot, that I could not venture into the street without an open umbrella, but all those who accompanied the procession were bare-headed. It finished about two o'clock.

In little more than an hour afterwards, the city put on an entirely different appearance. Hundreds of carriages, of almost every size and description, were galloping in one direction. It seemed as if the whole city had suddenly gone mad! The noise of the bells on the horses and mules, the cracking of whips, and the screaming, at the top of their voice, of the drivers and conductors, formed a perfect Babel. Speculation was at "fever point." Waiters of hotels, and others, who could do so, had bought up tickets of admission, and were selling them at double or treble their original cost. Whither were the thousands going, who a short time before had been so devoutly bowing down to the "great *(wafer)* God?" To a bull fight! No less than sixteen or seventeen horses, and six or seven bulls, were killed that night as the "evening sacrifice!"

Well may the leaders of the people do all in their power to shut out the light of the glorious Gospel.

Justice to the Queen obliges me to state that she is opposed to the cruel amusement so much delighted in by most of her subjects: she never attends a bull-fight. Some years ago, a most horrifying accident occurred, occasioning loss of life; in consequence of this, an attempt was made to bring in a Bill in the Chamber of Deputies to prevent bull-fights; the members who proposed the Bill were laughed down! Derision overcame humanity.

The vice of gambling appears to be deeply rooted in the constitution of both State and people. Nearly every person gambles, and almost

ing is gambled for. The great
. of this vice is the *State-system*. Government deducts
share twenty per cent. on the
, received for tickets sold;
hty per cent. remaining form
zes. One of the most painful
I noticed was the crowding of
ery offices on Sundays. Boys,
ıen, women, rich, poor, going
rch, or returning therefrom,
ese offices. Beggars, as soon
can get a few pence together,
buy a lottery ticket! Servants
ıb together and purchase one.
quite a mania. For several
an enormous pig was exhibited
principal square of Madrid:
n of five or six years of age
ʍn their pence in exchange for
. It was to be drawn for, and
ıfits were to be devoted to the
t of an asylum for orphan girls.
ruits of such a vice *must be*
s and a distaste for labour.
ıbound; it seems almost im-
e to arouse the people to a
: effort, either physical or men-
The Pope appears to carry on
the most profitable specula-
ın the country. He has his
for the sale of indulgences
Lent, and thousands of pounds
g are sent to Rome from Spain,
mission to eat meat during that
. This business is not en-
l to the priests; like a prudent
ınt, his Holiness has his own
agent. These indulgences are
ces suiting the purses of all
ı, and according to the amount
ıse given.

priests have had sovereign rule
ıturies past; they have governed
sses of society, from the highest
lowest. Rank, riches, position, and power have been at their command. Rome has had unlimited sway; no poisonous Protestantism has interfered with her apostolic labours. What are the fruits now being reaped by Spain? Ignorance, vice, superstition, immorality, and beggary, in rankest abundance. The Scriptures are excluded from the country *by law*,—the assembling together of Christians to read the Bible is a crime! French novels of the worst description, translated into Spanish, are openly exposed for sale in the shop windows. The influence of the clergy is very great, but it is not exercised to put down vice and immorality, or to educate the people. It is stated that only two millions out of sixteen can read, and few, comparatively speaking, desire to read. There is little preaching from the pulpit, and that little is chiefly devoted to the abuse of Protestantism, and its efforts to corrupt the people by its vile books! I was somewhat surprised to see placarded on the walls at Alicante—"The Bible for sale, published in parts." I inquired after it at Madrid. I was shown one edition in 11 volumes, at 24s. in paper covers, and another in 5 vols., bound, for 32s.! Of course the "notes" formed the larger portion of these volumes. I asked if the law permitted the publication of the Bible? "Yes, the Roman Catholic Bible, not the Protestant one; that is strictly forbidden." I asked what was the difference between the two? The bookseller could not tell: "The Roman Catholic Bible contained something which the Protestant one did not, or the Protestant one had something in it which the Roman Catholic one had not."

A fact concerning a gentleman with whom I travelled will show how far the influence of the priests extends. He belonged to a small Christian band, and was arrested with his fellow worshippers in the "Upper Room." His daughter is married to a gentleman of high rank. The priests were afraid to bring Mr. —— to trial; a beggar was hired by them to personate him in a court of justice, in which the Bible readers were tried and condemned. Of course the beggar was innocent of the crimes laid to Mr. ——'s charge, and Mr. —— was declared not guilty "of meeting for worship, contrary to the laws of the country!"

There was but one sight that offered me the least consolation, as concerning the Gospel; and although mingled with great superstition, yet Christ was preached, and therein I did rejoice, and will rejoice, until a more open proclamation of the Truth is allowed. Between five and six o'clock on the evening of Good Friday a grand procession took place, occupying at least half an hour in passing before the window at which I stood. It was headed by a company of *gens d'armes* in their best regimentals. A band followed, with muffled drums. Charity children two-and-two, men bearing banners, lamps, and lighted candles; after which, plaster of Paris or wax figures, as large as life, were carried on men's shoulders. First, Christ in the Garden, kneeling before a tree, in which was a Cupid-looking angel presenting a cup to Christ, whose hand is stretched out towards it. The figure was covered with a black mantle. Second figure, Soldiers scourging Christ; the countenance of one of the men was peculiarly expressive of rage. Third figure, Christ, with purple robe, bearing His Cross, and mocked by the soldiers. Fourth, Christ on the Cross. Fifth, Christ being taken down; a man on a ladder behind the cross, with a hammer in his hand; the Virgin in front, at Christ's right, kneeling and weeping; two men taking the body down. Sixth figure, Christ in the Tomb. This was a large glass case, borne by surpliced priests who stopped at certain stages, sang and prayed. All the other images were carried by men in long black calico cloaks and hoods; they also wore masks. Gentlemen of high rank take part in the procession as a work of merit. Seventh figure, a large image of the Virgin, in a velvet mantle, in adoration before the cross. The procession was closed by a full band playing the Dead March. After parading the town the procession enters some church, and a discourse, explanatory of the history represented by the figures, is delivered by one of the priests.

It was a subject of deepest regret that no Protestant service was at that time held in Madrid. I was told that there were at least 300 Protestants in Madrid. Within a day's ride of that city there were to be found 3,000 English miners, entirely unprovided with the means of grace. Their children could not be baptized; and when a funeral took place a municipal officer, attended by an Attaché to the English Embassy, accompanied the corpse to the grave to mark the place of interment. Some Protestants were agitating the question of taking their little ones to the Roman Catholic priest for baptism. Whilst I was at Madrid, an Irish gentleman was de-

s of having worship on Easter
ay for the English who were in
Iotel. He sent his courier to
ndlord to learn the numbers of
ooms in which the English were
d; the messenger was told "*to his own business*:" no worship
be allowed in the Hotel.

ch is the trodden-down condition
ain. Can nothing be done to
r her from the cruel and crush-
oke to which she is subjected?
much. Something is being

There is now an English
ain at Madrid, as well as a
h Minister, who is acting as
ain to the Prussian Embassy;
y their official position they are
nted from open evangelistic
r.

ier Christian friends are at work,
ating, privately, the Holy Scrip-
as opportunities offer. There
lso other efforts being put forth
must not be mentioned publicly.
riend has sought out the brethren
red throughout different towns,
as found groups of ten, twenty,
hirty Protestants; and in one
more than two hundred. The
l was preached to them, and
ord's Supper administered. To
ue this itinerancy, help is needed
rgently demanded. Fruit has
y been gathered from the seed

One of the scatterers of the
l seed" was gladdened by the
f a young man to whom he had
a New Testament. The young
ad read it to his family; five of
including himself, had aban-
doned Popery, and each one wished to have a copy of the Scriptures for himself. Small assemblies of native Christians, worshipping secretly, are found here and there. Something is also being done in France and Switzerland towards educating Spanish young men as schoolmasters, colporteurs, and evangelists, to be ready, by God's blessing, to carry the Gospel to their countrymen as soon as the Lord shall open the door. I visited one of these establishments; it was but in its infancy; still, what I saw and heard filled my heart with sanguine hopes for the future. A day must come when the Lord will remove that which hinders the spread of His glorious Gospel. Funds are much needed, and a loud cry of "Come up to the help of the Lord against the mighty" is uttered by those friends who are carrying on this work at great personal risk. Will not the readers of this magazine heartily respond to this appeal? The Editor will furnish any Christian and known friend with the names and addresses of two of his ministerial brethren who have visited Spain, and who will furnish, confidentially, such information as cannot be made public without endangering the work which is being carried on.

One of the friends lately engaged in circulating the Bible has been obliged to flee the country, as a judgment has been pronounced against him. He cannot return, but there are others labouring in love and faith.

T. D.

TWO ARCHBISHOPS OF THE TENTH CENTURY.

SECOND—DUNSTAN THE SAXON.

Odo was succeeded in the archiepiscopal chair by Dunstan, undoubtedly the master-mind of the age. Dunstan was born at Glastonbury—that place of romance and mystery to Britons and Irish, Saxon and Norman—a place peopled with old traditions concerning King Arthur, St. Patrick, and Joseph of Arimathæa. Amid these strange traditions and legends the child grew up, with a delicate constitution, and an imagination keenly alive to what was exciting and mysterious. He came of a noble and wealthy family; and, while yet a youth, was sent to the monastery at Glastonbury, a seat of learning at that time occupied by scholars from Ireland who were deeply read in profane as well as in sacred literature. They endeavoured to support themselves and their families by opening a school, to which the young nobility who resided in the neighbourhood repaired for education. Young Dunstan was among the most distinguished of their pupils. In addition to the study of the Holy Scriptures and theological works, he devoted himself to poetry and history, to arithmetic, geometry, astronomy, and music. We are told that his manual skill as an artificer was equal to his intellectual power as a man of science, and his taste as an artist. He excelled in drawing and in sculpture; he spent much of his time in writing and illuminating books, and especially in the fabrication of ornaments. He worked in gold and silver, and even in copper and iron. Intense study brought on an attack of brain fever, during which he rushed to the church and clambered to the roof, believing that he was pursued by demons in the shape of wild dogs. Upon the fever leaving him, change of scene was recommended, and through his high connexions he easily obtained admission into the court of Athelstan. Here his versatile talents at once made him a general favourite, save among the jealous courtiers, who took pains to spread the report that he had learned the arts of magic in the Isle of Avalon, as the Romans styled Glastonbury. Dunstan, with the impetuosity and pride of youth, only displayed his accomplishments—ventriloquism among them, it is said—with more provoking *éclat* than ever, little caring for the ill-nature of the courtiers. They were able at length, however, formally to accuse him before the king of knowing more than a Christian ought to know, and after having been submitted to the cold water ordeal, he was exiled from the court.

Dunstan's banishment from the court of Athelstan was a heavy blow to him, for while there he had become attached to a lady whose rank in life was equal to his own, and whose tastes and sentiments were also congenial. Upon being dismissed from court he repaired to Winchester, that he might gain the consent of his kinsman, Elphege, to his marriage. Elphege shared the fanaticism of the age upon the subject of celibacy, and was also well aware of the abilities of his young relative, and the great assistance he would prove to the Benedictine party. He, therefore, spared no pains to in-

unstan to crush this youthful his, and to embrace the monlife according to Benedictine The young man was not slow ing the motive of his kinsman, a long time he was proof all his arguments, induceand threats; but by slow ambition began to take the f love in his heart, and as in e every one, but the soldier and est, was treated with contempt, fearful struggle, which induced n of his dreadful disease, he is choice and decided for the ood. He resolutely crushed eet thoughts of home and l life, and hastened to Fleury, o learn the rule of St. Benedict, conform to the discipline of the ntal monasteries. He returned tonbury a monk in thought, and endeavour; and the Benerule not being established in nastery where he had received rly education, he lived an ite's life, shutting himself up ll five feet long and two and a ide, with height sufficient to a man to stand if half his ere buried under the ground, ise it was scarcely breast-high. as not without many a terrible that Dunstan settled himself o live the life which he had at the expense of all the softer ntler emotions of his nature. s his thoughts were so mad, that he could only banish y working at the forge until he ll-nigh exhausted. He would til his very life was in danger; ayers were agonising shrieks ef from the power of the devil, hom, according to the wellstory, he was once brought into personal conflict. A doubt has never been thrown upon the sincerity and consistency of the young man during these days of fierce conflict and temptation, and it is with a feeling of relief that we see him with his mind completely restored, and accepting the royal monastery of Glastonbury which King Edmund graciously offered to him. A new and an agreeable life now presented itself to Dunstan. Being the possessor of an ample fortune, he began at once to spend it nobly in rebuilding the church, and surrounding it with conventual buildings. As Abbot, he introduced the Benedictine rule, dismissed the monks of the old foundation, expelled the married clergy, insisted on his monks devoting themselves to study, and in short, made that old monastery of Glastonbury the great public school of England during the remainder of the Anglo-Saxon period. A man of such varied abilities as Dunstan was not likely to remain unknown beyond the region of his own monastery; and acting upon the advice of Chancellor Thurketul, we find the king recalling the abbot to court, and inviting him to become one of his counsellors.

The country was in anything but a satisfactory state when the Abbot of Glastonbury accepted this invitation. Most disastrous terms for England had been made with the Danes, but to Dunstan's genius we owe it that by one grand blow five burghs were wrested from them, and colonised by the English. In the peace which followed, Dunstan, in conjunction with the chancellor, proceeded to carry out the ecclesiastical policy which marked his entire life. All the higher offices of the Church he conferred upon the men of his party, and

he forced the Benedictine rule upon monasteries and cathedrals. He had naturally to encounter much opposition, but he exerted all his influence and power to carry his favourite measures, and not without success. While our sympathies are with the married clergy, we cannot but wonder at the resoluteness of the man, who was little scrupulous as to means if he believed the end justified them. During the reign of Edred, so great was the monarch's affection for the abbot, that he pressed upon him the acceptance of the bishopric of Winchester; but while Odo lived, Dunstan had, in reality, all the power in the realm that he wished; he would not be stronger as Bishop of Winchester than as Abbot of Glastonbury. Upon the king pressing the matter, Dunstan positively refused to accept preferment, making, however, this exception, that as Odo was now an old man, if the see of Canterbury were vacant, he might feel it to be his duty to accept it. As we have seen in our sketch of Odo, upon the accession of Edwy, the married clergy rose into power for a brief season, and Dunstan was disgraced and exiled; but when Edgar, the brother of Edwy, was proclaimed king, the Abbot was recalled and returned in triumph. He now, for his own purposes, without resigning the monastery of Glastonbury, became Bishop both of Worcester and of London. The see of Canterbury, however, he nearly lost. Upon the death of Odo, Edwy, who still remembered Dunstan's harsh treatment, nominated to the vacant see one Elfsin, a violent secularist, whose first act at Canterbury was to treat the memory of Odo with contempt. Upon his death, shortly after his appointment, another of Edwy's party was nominated, but before his translation King Edgar was upon the throne, and, as the result, Dunstan was Archbishop of Canterbury. Now that he had been raised to the most dignified position he could ever hope to obtain, it delights one to observe in the character of the archbishop some remains of that gentler nature, which was his before the day when he resolved to be a priest. To the last his friendship for Odo was profound and tender. Upon the death of Edwy, there is reason to believe that he felt some remorse for the many miseries through which the unhappy monarch had to pass; at all events he desired that no insult should be offered to his memory. Nor did he make any attempt to remove the secular clergy from his cathedral. "The truth is, says Dr. Hook, "that although Dunstan was always at his post when required, the discharge of his episcopal duties was always a secondary consideration with him. The clerical and monastic reformation conducted under his auspices was only a part of his general policy as minister of the country. His position is in the first rank of ecclesiastical statesmen, such as Becket, Wolsey, Laud, Richelieu, and Mazarin. He was the minister of Edgar, whose reign is one of the most glorious in the Anglo-Saxon annals, and he secured for his sovereign a title of which even Alfred might have been proud, "the Pacific." It was no slight task to make anything glorious of a young man so mean and vicious as Edgar proved himself; but Dunstan attempted it, and although he failed in working any reformation in a man so arrogant and wicked, he yet so contrived as to connect with Edgar's name

ıg that was popular and during his reign. "At the ıe," observes the able writer .om we have already quoted, be wished that credit could to Dunstan for maintaining est in a profligate court, and licentious king, without unompromises, or a sacrifice of istian consistency. Of the debauchery of the king Dunıld not have been ignorant; r on one occasion do we find ;uring to interfere," and then)f the most dastardly outrages d, certain fasts were imposed) king, which after all might y evaded, and a penance in-'hich did not cost the vicious ı a single pleasure.

ıst not be supposed, however,) secular clergy allowed the hop and the Benedictine party .e their way without opposition. he death of Edgar, in 975, ularists again aimed at the .on of power, by joining with .ow of the late king to secure ction of her son Ethelred to rone. They had really no ınd on which to stand, which n no sooner saw, than he .efended the right of Ethelred's :other Edward, and ended the by proclaiming Edward, and .d there anointing him king of d. Among those who at this ifriended the married clergy in ltiable condition—for they had their bread—was the Scottish Beoruhelm, a man of great g, eloquence, and piety, and n even Dunstan was somewhat

At all the meetings which ıeld to sympathise with the l clergy and to take their claims into consideration, the voice of Beoruhelm was heard indignantly denouncing their oppressors. Dunstan was by no means easy in his mind during the progress of this agitation, and with two events which occurred at this period his name stands clouded with suspicion, if not covered with disgrace. They have been thus described:—"At a council held at Winchester, which was attended by the Ealdorman, Ethelwin, Ethelwold, and Brihtnoth, all advocates of the secular clergy, when Dunstan was unable to meet the arguments eloquently enforced by his learned opponent, and when the married clergy and the monks, who had been driven from their cloisters, were beginning clamorously to demand the immediate restitution of their rights and preferments, a low voice was heard as if coming from a crucifix in the room, saying, 'Let it not be, let it not be! Ye have judged well; to change were not well!'. All were astonished, some alarmed, and the Dunstanites, in the confusion, succeeded in obtaining the adjournment of an assembly in which they were sure to be outvoted. Bishop Beoruhelm, the Ealdorman, and the opposition generally, were by no means satisfied with the proceedings of the Dunstanites on this occasion, and never rested until in 978 another council was convened in Calne, in Wiltshire. The king was not present; his life, it is to be remarked, was of peculiar value to the Dunstanites. The council was not held in the open air, but in the upper room of a house. The dispute was carried on between the parties with considerable acrimony. Bishop Beoruhelm pressed Dunstan so hard that the latter attempted no

reply — a remarkable circumstance when we consider the character of the man. He merely spoke of himself as an old man, whose time of labour had now come to an end, who wished to pass the rest of his life in peace. As for his cause, it was the cause of Heaven, and to God he left the decision. There was, as he uttered these words, a fearful crash. The floor of the room had given way. All were precipitated to the ground except Dunstan and his friends, who had the good fortune to have taken their seat on the only solid beam. Few escaped without injury, and some were killed. The populace sided with the Dunstanites, and it was supposed that the question had been decided by a miracle. Some persons remind us that Dunstan was not only a ventriloquist, but also a man skilled in mechanics." Fuller says, "that Dunstan, who had so much of a smith, had here something of a carpenter in him, and some device used by him, about pinning and propping up the room."

But the cause of the secular clergy received its heaviest blow when the young King Edward was assassinated by his step-mother, and his successor, Ethelred the Unready, was placed under the control of the archbishop. With the disasters of the new king's most disastrous reign, Dunstan happily had nothing whatever to do. Though Ethelred was innocent, it is said that Dunstan pronounced at his coronation a malediction on his reign for the guilt of his mother and her accomplices, and the prophecy of ill was terribly accomplished, though not in the old archbishop's day. Not caring to maintain a perpetual contention with the foolish Ethelred, whose dislike he had incurred, the aged man retired to Canterbury, and resided there while his end drew near. In his old age he could preach eloquently, and crowds flocked to hear him. We are told also of his zeal in the erection of churches, of the equity of his judgments, and of the force of argument by which he convinced gainsayers. As a specimen of his style, as well as to show the character of the period in which he lived, we select a few paragraphs from his "Canons made in King Edgar's Reign":—

"We charge that God's servants diligently perform their service and ministry to God, and intercede for all Christian folk, and that every priest industriously advance Christianity, and extinguish heathenism, and forbid the worship of fountains, and necromancy, and auguries, and enchantments, and soothsaying, and false worship, and legerdemain, which carry men into various impostures; and to groves and ellens, and also many trees of divers sorts, and stones. And many do exercise themselves in variety of whimseys to such a degree as they by no means ought to do. And that every Christian man diligently win his child to Christianity, and teach him the Lord's Prayer and the Creed. And that men on holy days forbear heathenish songs and diabolical sports. And that men abstain on the Sunday from markets and county courts. And that men abstain from fabulous readings and absurd fashions, and scandalous shavings of the hair. And that every man learn to be expert in saying the Lord's Prayer and the Creed, as he desires to lie in holy ground, or to be (esteemed) worthy of the housel; for he who refuseth to learn that is not

d Christian; and he cannot of undertake for others at baptism t the bishop's hands. And let ın be buried in a church unless known that he in his life-time ɜo pleased God that men on that nt allow him to be worthy of a burying-place." The follow- ɔo, is curious in relation to pen- —"If any one destroy another ıitchcraft, let him fast seven —three in bread and water, and ther four years, three days in a in bread and water, and ever ıt it. If one drive a stake into ın, let him fast three years in and water; but if the man be by means of the staking, then im fast seven years as is here ɔn, and ever lament it."

the year 988, Dunstan, by his ıɜing feebleness and many symp- of approaching dissolution, was ɜd to set his house in order, and ıady at any moment to bid adieu me. It was not without the est difficulty that he preached ɹscension Day for the last time. ıad to pause once or twice, and ɹire from the pulpit, to which he ·theless returned to finish his urse. In it, he dwelt upon the nation of our Lord, upon the nption of man, and the joys of ıeavenly kingdom. He exhorted ıearers to ascend in their hearts to that blest place whither their Saviour had gone before; he bade them affectionately to remember him when he was gone, for he had a feeling that this would be the last time that they would hear him. He had strength sufficient however to sit down to the banquet in the public hall, and revisiting the church on his way home, he calmly pointed out the place in which he wished to be interred. Upon entering his palace he retired to his chamber, where he engaged in devotional exercises and in conversation with his friends. On the day before he died he received the communion, and uttered the following prayer:—"Glory to Thee, Almighty Father, who hast provided for them that love Thee the Bread of Life, that we may be ever mindful of Thy wonderful mercy in sending to us Thine only begotten Son, born of the Virgin Mary. Glory to Thee, O heavenly Father, for when we were not, Thou didst give unto us existence, and when we were sinners, Thou didst grant unto us a Saviour. Glory to Thee, through the same, Thy Son, our Lord and God, who with Thee and the Holy Ghost, doth govern all things, world without end." These were the last words of Archbishop Dunstan, and on the Sunday after Ascension Day, 988, he was buried near the altar.

BIOGRAPHIC NOTES ON SUFFERING AND SUFFERERS.

SORROW NOT NECESSARILY SANCTIFYING.

ɔw is not in itself a holy thing, loes it possess a renewing power. ·e," it has well been said, "will inflame straw, soften iron, or harden clay; its effects are determined by the object with which it comes in contact. Warmth develops the energies of life or helps the progress of decay. It is a

great power in the hothouse, a great power also in the coffin; it expands the leaf, matures the fruit, adds precocious vigour to vegetable life; and warmth, too, develops with twofold rapidity the process of dissolution." So, too, with sorrow. There are spirits in which it produces the principle of life; there are others in which it prematurely hastens the consummation of irreparable decay. You will find persons who seem to be under the influence of religion so long as they enjoy health and prosperity, but whose religion, such as it is, fails and even dies under affliction. Their happiness, when basking in the sunshine of God's gifts, has no more of moral character in it than has the happiness of a bird singing its carol in the fresh morning air; and, therefore, when the blessings they prize so much, and to which they almost fancy they have a right, are taken from them, they regard themselves as badly treated. "Rebellious feelings arise: they become bitter, discontented. The temper that was smooth becomes rugged and uneven; the benevolence that expanded upon all narrows into selfishness." Their course is downwards, into that death to all that is good which the sorrow of the world is sure to work.

The ancient Egyptians had coffins brought into their festive halls, but the presence of that memento of the grave did not check their mirth or their indulgence. We are told by a recent traveller that the first thing you see when you enter a church in Iceland is the coffin which is prepared for the man who, while living, occupies the pulpit; but we have no reason to believe that that spectacle makes the preacher more solemn or the people more devout. During the Great Plague in the metropolis, when the death-cross marked many a closed house and the death cart was constantly parading the streets, the solemn call, "Bring out your dead," was often intermingled with shouts of revelry and laughter; the dead and the dying were plundered, and a heartless dissipation was rife. "How impossible didI at one time find it to believe," says Mrs. Schimmelpenninck, "that one distinguished alike for his talent and his infidelity in our own circle, should have designedly spent the last hour of his beloved wife's mortal agony in a playhouse, and sought in a pantomime the solace he could not find in that Christianity from which he turned away. But now I perfectly understand it. My heart has received a deep lesson that calamities can be received only in two ways. Either the spirit must soar far above all mutabilities to heavenly peace, whilst the soul and body are thus strengthened to receive the chastening from a Father's hand, or else they must be met by stupefying the soul in indifference, hardening the heart in rebellion, or sharpening the spirit in acrimony against God and man."—*Rest under the Shadow of the Rock. By John Kennedy, M.A.*

II. GEORGE WILSON, M.D.

Happily the instances are very many in which affliction has been blessed by God, both as the means of bringing men to Himself in humble penitence and faith, and as the means of purifying His people and strengthening and increasing their graces.

Of instances of the former character, in which the storms of life have driven men to seek the shelter and shadow of the great Rock, few are more striking or more instructive than that of Dr. George Wilson; and all the more instructive that his piety was very eminently a religion of love, and not of fear.

George Wilson was no prodigal in his youth, no riotous liver. From his boyhood he felt an interest in Divine things. His early letters indicate a deep reverence for God, and a groping after Him. Educated in an enlightened

ın family, he understood the
ɜs of the gospel. "But his great
ɜays Dr. Cairns, "was the power
ize the value of the gospel
, from his heart having been
set on literary and scientific
ɜe. God took His own way to
his hindrance, by sending ill
and thwarting all his plans of
evation;" and in a great crisis
ife he made haste to seek God.
ɜas required," he wrote, years
ıe event, "to prepare on very
arning for the loss of a limb by
tion. A painful disease, which
ime had seemed likely to yield
remedies employed, suddenly
greatly aggravated, and I was
ɜd by two surgeons of the
skill, who were consulted on
e, that I must choose between
ınd the sacrifice of a limb, and
ɣ choice must be promptly made;
strength was fast sinking under
leeplessness, and exhaustion. I
agreed to submit to the opera-
ut asked a week to prepare for
t with the slightest expectation
e disease would take a favourable
. the interval, or that the antici-
horrors of the operation would
ɜ less appalling by reflection
hem; but simply because it was
ɔable that the operation would be
ɔd by a fatal issue that I wished
pare for death, and what lies
l it, whilst my faculties were
ınd my emotions comparatively
urbed; for I knew full well that,
operation would be followed by
I should be in a condition in the
legree unfavourable to making
ation for the great change." This
he decision and act of a wise

itual progress and enlighten-
had been observable some time
. God had been leading him
y step into the wilderness, that
ght plead with him there. The
ɔf delay granted by the surgeons
passed slowly, yet swiftly, away. A small Testament was his constant companion, and every available moment up to the coming of the surgeons was devoted to its perusal. For very life he searched, like Bunyan's Pilgrim, for "life, life, eternal life." Adverting to these circumstances, he said in a letter to a friend some time after, "When I was recently struggling in a great fight of afflictions, soul and body racked and anguished, my life hanging in the balance, and eternity in prospect, I prayed to God for light and help, and my prayer was heard and answered."

The morning of the operation arrived, and found him with a trembling hope in Christ. During the operation his senses were, he says, preternaturally acute. "The black whirlwind of emotion, the horror of great darkness and the sense of desertion by God and man, bordering close upon despair, which swept through his mind and overwhelmed his heart," he could never forget. But the mental sufferings thus described by himself were the uncontrollable result of physical anguish, and were but for a moment. A few days after, his friend John Cairns, "the ministering angel of his sick chamber," was able to announce that in the mind of the sufferer all was peace and joy. And before the expiry of a month the sufferer himself could write, "It pleased God, who speaks to some with the still small voice of gentle persuasion, to address me in the whirlwind and the storm, and to vouchsafe me, in the prospect of sore trial, a calmness, even a serenity and patience, which could have been supplied me from no other source. I look back on the last month with wonder and speechless gratitude, and place my reliance for the future on the same mighty Arm which wrought my deliverance from past affliction." Recalling the trial eleven years after

he wrote, "This season always comes back to me as a very solemn one; yet, if, like Jacob, I halt as I walk, I trust that, like him, I came out of that awful wrestling with a blessing I never received before; and you know that if I were to preach my own funeral sermon, I should prefer to all texts, "It is better to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched."

After he was gone from among men, his trial and its fruits were thus described:—"He came forth with a spirit strengthened from heaven, to bear the life-long burden of a feeble body, and to accept life on the most disadvantageous terms, as a blessed and Divine ministry. The inward man had gained infinitely more than the outward man had lost; and with all his originally noble qualities exalted, there was found a humility, a gentleness, a patience, a self-forgetfulness, and a dedication of life to Christian ends and uses, which henceforward made every place and work sacred."

George Wilson survived the loss of his foot nearly seventeen years, during which he may well be described as sitting under the shadow of the great Rock; not in luxurious enjoyment and indolence, for no man was a harder worker than he; nor sitting there only occasionally, to go forth when refreshed to battle anew with the storm; but habitually enjoying its protection and grateful shade; so that in every affliction he felt himself under shelter and in safety.—*Ibid.*

III. JOHN BROWN, D.D.

Seldom has a more marked change followed bereavement than in the case of the Rev. John Brown, of Biggar, and afterwards of Edinburgh. He was "in labours more abundant" in his early ministry, when his wife, to whom he was devotedly attached, was seized with a distemper which brought her by lingering steps to the grave.

His son, John Brown, M.D., records his recollections of the event, which happened when he was a child. He and his little sister were awakened by a cry of pain, sharp, insufferable, as if one were stung. "Years after," he says, "we two confided to each other, sitting by the burnside, that we thought that great cry which arose at midnight in Egypt must have been like it. We all knew whose voice it was, and in our nightclothes we ran into the passage, and into the little parlour to the left hand, in which was a closet bed. We found my father standing before us, erect, his hands clenched in his black hair, his eyes full of misery and amazement, his face white as that of the dead. He frightened us. He saw this, or else his intense will had mastered his agony; for, taking his hands from his head, he said slowly and gently, "Let us give thanks," in the room where lay our mother dead.

"Then were seen in full action his keen, passionate nature, his sense of mental pain, and his supreme will, instant and unsparing, making himself and his terrified household give thanks in the midst of such a desolation, and for it. Her warfare was accomplished; her iniquities were pardoned; she had already received from her Lord's hand double for all her sins: this was his supreme and over-mastering thought, and he gave it utterance."

The great change wrought in the sorrowing husband by his bereavement is thus described by the same pen: "My mother's death was the second epoch in my father's life; and for a man so self-reliant, so poised upon a centre of his own, it is wonderful the extent of change it made. He went home, preached her funeral sermon, every one in the church in tears, himself outwardly unmoved.

from that time dates an entire, h always deepening alteration in ıanner of preaching, because an change in his way of dealing God's Word. Not that his abiding ɔus views and convictions were originated or even altered—I not that, from a child, he not knew the Holy Scriptures, but "wise unto salvation"—but it gthened and clarified, quickened gave permanent direction to, his of God as revealed in His Word. ɔok, as it were, to subsoil plough- he got a new and adamantine to the instrument with which he ; and with a fresh power, with hole might, he sunk it right down the living rock, to the virgin

His entire nature had got a , and his blood was drawn in- ; his surface was chilled; but was heaped all the more on the fires, and his zeal burned with w ardour: indeed, had he not l an outlet for his pent-up y, his brain must have given and his faculties have either con- d themselves in wild, wasteful dour and combustion, or dwindled ethargy.

he manse became silent: we and slept and played under the ɔw of that death, and we saw, or r felt, that he was another father before. He went among his e as usual when they were ill; reached better than ever—they were sometimes frightened to think how wonderfully he preached—but the sunshine was over, the glad and careless look, the joy of young life and mutual love.

"What we lost, the congregation and the world gained. He gave himself wholly to his work. He changed his entire system and fashion of preaching: from being elegant, rhetorical, and ambitious, he became concentrated, urgent, moving (being himself moved), keen, searching, unswerving, authoritative to fierceness, full of the terrors of the Lord, if he could but persuade men. The truth of the words of God had shone out upon him with an immediateness and infinity of meaning and power which made them, though the same words he had looked on from childhood, other and greater and deeper words."

From the time of this loss, John Brown, already a Christian and a Christian minister, was in many respects a "new man," a man of intenser devotion to his God and to his work. And if the intensity which now characterised him was subject to any drawbacks, these must be ascribed to the frailty of our nature and the peculiar constitution of the individual. The stroke which wounded so deeply the heart of the young minister at Biggar, contributed much to make him the great and good man that he was all the two-and-forty years of his after life.—*Ibid.*

ECENT EVENTS IN EDINBURGH IN THEIR BEARING ON CONGREGATIONAL PRINCIPLES.

re deeply conscious of the import- of conducting religious controversy e spirit of Christ, which, as we stand it, is the spirit at once of ty and of uncompromising zeal for ruth of God. *Personalities* we indulge in, and if we venture now to refer to *persons*, it is only because the defence of principles which are very dear to us, in common with our readers, renders it necessary.

Albany Street Chapel, Edinburgh, is a very unpretending building, especially as seen along side both the

Grecian and Gothic buildings which adorn that city. But the church whose house of prayer it is, has for more than sixty years held an honoured and influential place among the Independent churches of Scotland. It has had for its pastors George Payne, LL.D., Gilbert Wardlaw, M.A., Henry Wilkes, D.D., James R. Campbell, D.D., and William Pulsford. All these gentlemen still live, except Dr. Payne; and all the living are still actively engaged in the work of the ministry, except Mr. Gilbert Wardlaw. On the removal of Mr. Pulsford to Glasgow, the Rev. James Cranbrook, of Liscard, became pastor of the Church in 1865. Of Mr. Cranbrook we know nothing personally, and the statements which we deem it right to lay before the public are founded entirely on published documents.

On the 19th of March, 1866, Dr. W. L. Alexander addressed a letter to Mr. Cranbook, in the name of the Congregational ministers who had been present at the service held to recognise him as pastor of the Church in Albany Street, asking him to meet them in friendly conference on an early day. "The object they have in view in requesting this conference (Dr. A. said), is to ascertain your views on some points of revealed truth, on which they have been led to believe that you hold views very different from those hitherto held and taught in our Churches. In taking this step (he continued) they do not pretend to assume any right to control your liberty of thought or speech. They desire only satisfaction for themselves, that they may know whether they can consistently recognise you as a brother minister."

Mr. Cranbrook declined to appear before what he called a "newly-constituted consistorial court." And in a statement laid before his Church, and published in the newspapers, while declaring that if any of those ministers had called on him individually he would have met him frankly, he laid down this principle, "I repudiate the right to interrogate me they assume upon the ground that they were present when the Albany Street Church publicly recognised me as its pastor. * * * I am an Independent minister, of an Independent Church; and I feel, if I conceded the right thus claimed, I should be sacrificing my people's independency and my own."

The matter, as thus put, involves a grave question in relation to our Independent polity. And we do not hesitate to avow our concurrence in the view taken by Dr. Alexander, Dr. Gowan, Mr. Cullen, and others, when they wrote, "Allow us to remind you that we stand before the public bound by an act of recognition, on the occasion of the service held at your induction, as Pastor of the Church in Albany Street. That recognition was given in the belief that you were at one with us on all essential points, as we are with our brethren in the South, according to the declaration of faith issued by the Congregational Union of England and Wales, and that you followed the order of Church polity which our churches both here and in the South follow. What we thus gave on certain conditions, you surely will admit, we are entitled to recall, if we find these conditions departed from." The Rev. H. Batchelor asserted the same principle in his address as Chairman of the Scottish Union, in these words: "If any minister among us depart from the Gospel of Christ, it will be the duty of those who remain faithful to the truth to withdraw from him, and assign their reasons for doing so. My obligation to fraternise with a minister who seems to me to be doing the work of Christ, implies the correlative obligation to separate from him, when he appears to me to oppose the faith of the Lord Jesus. Such is the tenor of apostolic example and injunction. We can do no more—no less. Less we cannot do;

ve would not. For any one to
l that one minister may not
i into the Christian beliefs of
:, as an interpretation of Congre-
lism, is puerile, disingenuous,
nething worse."

nething worse," we echo. Our
ion and recognition services are,
Lord Denman's famous words,
ckery, a delusion, and a snare,"
do not imply that the ordaining
e ordained, the recognising and
ognised, are united on the basis
bstantial common faith, and that
on subsists only so long as the
n basis lasts. Let our ordina-
ıd recognition services not be
of their significance, but made
:al than they too commonly are.

meetings of the Congregational
of Scotland, which were held
x weeks after the correspondence
ı Mr. Cranbrook and his Edin-
brethren, were thrown into no
confusion by the position of

But as the discussions had to
ı formal and technical matters
out of the action of the com-
and not with the *principles* of
gationalism, we pass them by.

he 21st of February, 1867, Mr.
ook resigned the pastorate of
ırch in Albany Street, and the
ın of the next day contains the
i which he read to the Church on
:asion. From this address we
ıat in November last the deacons

Church waited on him, and
nted that there was growing
faction in the Church with his
g; that an important meeting
:n held in the house of one of
:mbers, where many had ex-
. their feelings strongly, and
ıey (the deacons) felt it their
) come to him to urge him to
his preaching, so as to meet the
f these brethren. The "modify-
ıus recommended must surely be
:ood in a "modified" sense—as
, by what it was believed the
pastor could do as an honest man. Some time after it was found that the dissentients were getting up a requisition to the deacons to call a meeting, professedly to consider the cause why so many had left the church; "really," says Mr. Cranbrook, "as a hostile movement against myself." Mr. Cranbrook felt that he "must either resign, or enter into perpetual strife and squabble with the dissatisfied portion of the congregation." And he chose the former alternative.

On the Sunday evening after his resignation Mr. Cranbrook delivered a discourse in the Hopetoun Rooms, "explanatory of his position, theological and otherwise." And we will endeavour, without "setting down aught in malice," to state, as far as a few sentences can, the views he propounded on the occasion.

And first, as to "Churches." Mr. Cranbrook has "done with them," he hopes, "for ever;" thus renouncing entirely the character of a pastor and of a Congregational minister. "Churches" are "only organizations which impede God's truth and human progress." What they desire to hear is not "the highest truth a man has learned, all that is noblest and best in a man's soul, but changes rung on a few superstitious notions." Mr. Cranbrook does "not think that Christ contemplated the formation of a Church. The only two passages in the synoptical Gospels which seem to indicate the contrary I believe (he says) were never uttered by him, they are so contrary to all else which he said and did—to the entire spirit of His Gospel." We do not stay to remark on the presumption which would cancel from the Gospels everything which the reader chances to suppose contrary to the spirit of Christ, or on the antagonism in which Mr. Cranbrook puts himself to the Apostles who founded and constituted Churches everywhere, and who claimed to do so

in the name and by the authority of Christ. Enough for our present purpose to explain that Mr. Cranbrook "has done with Churches" as only evil, and that he will henceforward stand to no man in any relation but that of teacher. Men may come to his lecture room and go, and be nothing to him but hearers, (as he is careful to explain,) to accept or reject what they hear without mutual responsibility of any kind.

Secondly. As to the substantials of his creed—if we may use a word which Mr. Cranbrook never uses but to scorn—we really hesitate to set down what seems to us to be the gist of his "Explanatory" discourse, lest in spite of the most honest effort to understand we should have misunderstood it. There are two marked tendencies of the age, he tells us, or one tendency which may be regarded under a two-fold aspect. "1st. The diffusion of the scientific spirit, under which has been developed absolute confidence in the immutability of the laws of nature." No theist would deny the possibility of an interference with these laws, physical and mental. But the more they are studied, "the deeper rooted becomes the conviction that such an interference will not take place. The wisdom and the goodness of God themselves become the guarantee that it will not." Now comes into operation the second tendency of the age—"the tendency to demand strictly scientific proof for the genuineness of alleged historical facts and documents." Feeling the insuperable difficulties thus created, Mr. Cranbrook says that years ago he "sought his God by a simpler and more direct method." "I believe God is found in everything great, beautiful, noble, and good upon earth." "I only know of Him what He has revealed in the facts of man's life and nature's laws." All this does not diminish to him, he says, the *value of* the Bible. "It leaves me free to contemplate and yield myself up to its sublime and holy influences, to its devotional excitements, and above all, to the Divine ideal of the Son of man, depicted in the life and death of Christ."

What, then, is Mr. Cranbrook's "position?" Can it in any proper sense be called Christian? Is it not substantially, and almost formally, that of M. Rénan? A supernatural interference with nature may not be impossible, but it cannot be proved; or the proof of it is so difficult that men must "seek their God," not in persons alleged to be supernatural, or in communications alleged to be supernatural, but "in the facts of man's life and nature's laws." The Incarnation, then, is a *myth*. If not an absolute impossibility, it cannot be proved. The miracles ascribed to Christ may not be absolute impossibilities, but they cannot be proved. The great miracle of the Incarnation, and all that was supernatural in the works and teaching of the Incarnate One, must stand aside in this scientific age, to make room for the teaching of nature's laws!

On this whole case we remark, first, that we have not to deal with a man who is in perplexity and doubt, and is on that ground entitled to tender sympathy, such sympathy as would have been given by Him who broke not the bruised reed—but with a man who denounces the notions of those who seek God in "the facts and documents" of a supernatural revelation, as "superstitious," and such as will not bear the scrutiny of this scientific age. Such a man must be "withstood to the face," to use Paul's phrase, and the true character of his doctrines plainly exposed. Secondly, we remark that there is no question as to Mr. Cranbrook's right to hold and propagate his own opinions. For these he is responsible to God alone. But thirdly, we venture to say, that the

ıg of the pastorate of a Christian
:h, and the teaching of the doc-
now avowed, to a Christian
:h, is chargeable with what the
pondent of the *English Inde-*
ıt (and we do not know who he
lls a "grave immorality."

/hen I came (to Edinburgh)"
)ranbrook said, in resigning his
e, "I held substantially the same
nes as I hold this day." To the
ation which awaited on him with
ıll of the Church, he said that he
ed for himself the fullest liberty
s teaching and action, and the
ation assured him that the
:h in Albany Street always had
lways would grant it. Let this
nderstood in mitigation of the
:e with which Mr. Cranbrook is
ed. But we say, without any
f contradiction, that the brethren
Edinburgh, in assuring him of the
t liberty, could not have contem-
l the possibility of his claiming
berty to propagate doctrines sub-
/e of the claim of the Bible to be
led as a "supernatural" revela-
and subversive of all faith in
t as being in any proper sense a
ernatural" Being. Accepting the
mental principles of the Gospel
scheme of redemption by the
nate Son of God, as they must
done themselves and understood
:o do, they could not mean that
ıeld him at "liberty" to renounce
and still to maintain his position
:ir pastor.

ıt Mr. Cranbrook was not for a
ime understood by the Church as
ıg the opinions which he now
ı, is very plain. "I had perhaps
ferent way of stating them," he
"I often used phrases I have
given up, and the more directly
ɔus aspect of them was more
:ntly stated. "Here and there,"
ıid in his Hopetoun Rooms' dis-
e, "one meets with a small con-
tion of cultivated people, whose
culture prevents them treating any man's intellect coarsely. Such congregations exercise the utmost toleration, provided a few 'fundamentals' are not overtly denied. A minister may transform these fundamentals into any shape he pleases, always provided there is the ring of certain words, or no direct attack on the cherished shibboleths. But such congregations are few and far between. In the majority of congregations there is a party of ignorant and vulgar people, large enough to make a minister timid of it when it cannot rule his thoughts. There is always a fear of this party acting upon his efforts to comprehend and set forth the truth; and many is the tit-bit of evangelical sentiment thrown into his discourse, like a sop to Cerberus, to satisfy its superstitious demands." We have no hesitation in calling this a false accusation—ministers and people being, with exceptions so few as not to be worth reckoning, one in holding evangelical sentiments to be their life and not a vain superstition,—but we may accept it as descriptive of the process by which Mr. Cranbrook has, whether with or without intention, disguised in Edinburgh the doctrines which he now avows, and which he says he held in substance from the first.

Now if we call this "immoral," it is not that we wish to press hard on Mr. Cranbrook, but that we wish distinctly to reprobate such a procedure, by whomsoever practised. "To falsify a word for any man under the sun (Mr. Cranbrook has well said) is to engender the parasite of error in the teacher's inmost nature." But this is what he has been compelled to do, on his own showing, as pastor of an Independent Church. Even the most tolerant and cultured Churches, "few and far between," require "the ring of certain words," he says, whether these are true to the pastor's own thoughts or not. And in the majority of congregations many tit-bits of evangelical sentiment must be

thrown into the discourse to stop the mouths of "ignorant and vulgar people." And yet to the position which requires a course so injurious to a man's own moral health, and which in plain words must be called a practical cheat, Mr. Cranbrook has clung until he has been compelled to give it up. And when compelled to give it up he can find no words too contemptuous to describe those who have laid on him so healthful a necessity, and wins the cheers of a Sunday evening assembly in the Hopetoun Rooms, by saying that "Independents leave their minister's thoughts free from a creed, in order that they might be controlled by an ignorant mob."

The claim set up by Mr. Cranbrook, though in the name of free thought, is absolutely tyrannous. He has a perfect right to hire the Hopetoun Rooms and to promulgate what opinions he pleases, on the principle now avowed that "no pastoral relations will be formed between the minister and the members." But he has claimed the right to sustain a pastoral relationship to a Christian Church, and to teach that Church doctrines which they regard as subversive of their Christianity. And because the Church, after a degree of forbearance which onlookers have considered excessive, if not criminal, has at last rebelled against the continuance of such a relationship, he considers himself a martyr to the tyranny of a mob. From our standpoint the true version of it is that he has attempted a usurpation, and demanded freedom for himself at the expense of the freedom of all others. "To the law and to the testimony," the prophet said of old; "if they speak not according to this word, it is because there is no light in them." "Prove all things," said Paul even to Christians who were but babes in Christ, "hold fast that which is good." "Stand fast and hold the traditions which ye have been taught, whether by word or our epistle." "Believe not every spirit," said another apostle, "but try the spirits whether they are of God, because many false prophets are gone out into the world." "If there come any unto you and bring not this doctrine (that taught by the apostle John concerning Christ), receive him not into your house, neither bid him God speed." But the rights and duties of Christians thus divinely indicated, Mr. Cranbrook would cancel from his Bible. No priest of Rome ever required a submission more slavish than does this priest of free thought. He is invited by an assembly of Christians to be their pastor. They have what they believe to be the standard of divine truth in their hands, and are as capable of knowing what it means as he is. They are bound—it is an old and cherished principle with them that they are bound—to think for themselves. But he pleads a right to preach whatever opinion he may adopt, dignifying it of course as "the highest truth he has learned," although they should regard it as the most fatal error into which a man can fall. Can such a plea be sustained? On the contrary, is not the pastoral relationship dissolved *de jure*, if the pastor departs from the fundamental doctrines on the faith of which he was invited to his office? And it must be dissolved *de facto*, unless the pastor consents to the dishonour of preaching what he does not believe, or the people consent to dishonour in accepting as truth what they hold to be error. The freedom of both requires that they should part. And Mr. Cranbrook, instead of denouncing his old friends, by implication at least, as an ignorant mob, should applaud them for the exercise of their own judgment, even when it differed from his, and for the maintenance of their right to uphold their own fundamental principles.

We are not surprised to be told by the papers that a Unitarian congregation in Edinburgh has adopted an address of sympathy and approval to

Cranbrook. But the principles
ve laid down would protect the
of Unitarian congregations as
s of Trinitarian. Let a man be
d to minister to a Unitarian
h on the faith of his being one
hem in their distinctive doctrines,
e is bound in honour to lay down
harge when he ceases to be one
hem. He has no right to try to
them with tit-bits of Unitarian
alism while he is undermining
Unitarianism by a teaching sub-
ally, though not ostensibly, Evan-
l. They have rights as well as
And truth never gains by the
ce of the rights and honour of
pastor or people.

statement would not be com-
without reference to the resolu-
which the Church adopted in
ting Mr. Cranbrook's resignation,
e make reference to it with the
st pain. "It is resolved that
signation be accepted; but the
h at the same time record their
regret that circumstances have
to necessitate this step, and
ordially testify their estimate of
Cranbrook's great talents, of his
l attainments, of his Christian
cter, and of the benefits they
derived from his ministry." If
words are to be taken in their
t meaning, one wonders why in
e world Mr. Cranbrook should
been "necessitated" to resign.
he fact that the resolution was
nimously" adopted proves that the
active and earnest dissentients
ave absented themselves from the
ng. Then something must be
the account of a desire on the
of those who were present, to be
kind and courteous in the mode of
that which at the best it was
l to do. But, most of all, we
t believe that the most courteous
ompliant of them were prepared
e revelations made the following
y evening in the Hopetoun Rooms; and we must suppose that even they, after the "Explanatory" discourse, instead of regretting the necessity of his resignation, would rejoice in it as the most honest and healthful procedure for both parties. However much their unfortunate resolution detracts from the credit due to them for their faithful adherence to the Gospel of Christ, it is no small satisfaction to us that there was sufficient life and Christian manliness in the Church to render the longer continuance of so incongruous a relationship impossible.

One word more. Our only concern is to maintain the truth of God and the rights of our Churches. We have no wish to think a hard thought of Mr. Cranbrook. He has still some remains of what he so freely denounces as "superstition,"—for before dismissing his congregation, according to the *Scotsman*, he "pronounced the benediction," and the benediction is, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Mr. Cranbrook has likewise announced that "since some of his friends seem to wish for it," he "will administer occasionally that great feast of human brotherhood, the Lord's Supper." Now in the Benediction and in the Lord's Supper* (not indeed as a feast of human brotherhood, but as, according to the intention of its Founder, a memorial of Him and of His redemption), we find the germ and essence of the whole Gospel. And we pray that they

* We take this opportunity of most earnestly recommending a small volume, the full title of which sufficiently indicates its design and purport—"The Witness of the Eucharist; or the institution and early celebration of the Lord's Supper, considered as an evidence of the historical truth of the Gospel Narrative and of the Christian Doctrine of the Atonement. By the Rev. G. F. Maclear, M.A." Published by Macmillan and Co.

may operate as leaven in the mind and heart of Mr. Cranbrook, till all the convictions of his soul are brought again into full harmony with the "facts and documents" of that supernatural revelation for which he now vainly seeks a substitute in "the facts of life and nature's laws."

That the responsibility of this paper may be thrown on no one but its author, he signs himself

THE EDITOR.

NOTICES OF NEW BOOKS.

Ecclesiastical History of England; from the Opening of the Long Parliament to the Death of Oliver Cromwell. Two Vols. By JOHN STOUGHTON. London: Jackson, Walford, and Hodder.

So much has been written on the times of Charles the First and the great Civil War that one wonders that there should be room or occasion for another history of that eventful period. But Mr. Stoughton thinks that there is, and few of his readers will have any doubt on the subject after they have studied his volumes. The "historical treasures of all kinds in the British Museum," now accessible to all students of history, have been laboriously and lovingly "dug" into by our honoured brother, and have yielded him a rich return.

The spirit in which the work has been written will be best understood by the following passage from its preface:—"The author's purpose has been carefully to ascertain, and honestly to state the truth, in reference both to the nature of the events and the characters of the persons introduced in the following chapters. He is by no means indifferent to certain principles, political, ecclesiastical, and theological, which were involved in the great controversy of the seventeenth century. As will appear in this narrative, his faith in these is strong and unwavering; nor does he fail to recognise the bearing of certain things which he has recorded upon certain other things occurring at this very moment; but he cannot see why private opinions and public events should stand in the way of an impartial statement of historical facts, or a righteous judgment of historical characters; for the principles which a man holds remain exactly the same, whatever may have been the past incidents or the departed individuals connected with their history. Happily, a change is coming over historical literature in this respect; persons and opinions are now being distinguished from each other, and it is seen, that advocates on the one side of a great question were not all perfectly good, and that those on the other side were not all thoroughly bad. The writer has sought to do honour to Christian faith, devotion, constancy, and love, wherever he has found them, and never in any case to varnish over the hateful opposite of these noble qualities. And he will esteem it a great reward to be, by the blessing of God, in any measure the means of promoting what is most dear to his heart, the cause of truth and charity amongst Christian Englishmen."

The charge most likely to be brought against Mr. Stoughton is that he has carried the spirit thus indicated too far; but the failing, if it be such, "leans to virtue's side." And no reader can fail to see that his heart ever beats true to freedom, and righteousness, and truth.

His history, let it be understood is not a collection of sketches and portraits. It is a faithful, minute, and painstaking elucidation of the progress and events of the great struggle of two hundred years ago, when England was in the throes of the birth of a better age. The style is simple, clear, and unpretentious, sometimes graphic and eloquent. And we trust the work is destined to take a place at once high and permanent among our standard histories. Let those who are one with its author ecclesiastically, see that they at least do it justice. The complaint is often made—and not without reason—that Nonconformists are so far from being actuated by an *esprit de corps* in their literary appreciations, that they give a preference to the labours of "strangers." Now we would not have them to be less Catholic, but we would have them to beware of the tendency indicated in the proverb—"A prophet hath no honour in his own country." It is no small satisfaction to us that while "the bow" of our veteran

ian, Dr. Vaughan, still "abides in
;th," a younger historian should
and give "full proof" of his title
so designated. We have only to
that Mr. Stoughton's first volume
s to "The Church of the Civil
" and his second to "The Church
Commonwealth."

ns. By the Rev. JOHN KELLY,
ister of the Crescent Chapel, Liver-
l. London: John Snow and Co.

RING in some respects from most
ie volumes of sermons recently
from the press, Mr. Kelly's will
comparison with the best. We
rateful for the results of recent
rations and inquiry, and the ac-
tance with science and literature
appear in sermons lately published,
cannot but regret the absence, so far
any are concerned, of that clear,
le, and faithful instruction in the
doctrines of Scripture, which it
l be the main design of a sermon to

reater exercise of imagination, and
er illustration of the truths pro-
led would, perhaps, have rendered
Celly's volume more interesting to
general reader; but the earnest,
t, and thoughtful Christian will not
derive spiritual advantage from its
al. He must feel that it is the pro-
on of a man endowed with a clear
obust intellect, a sound and discrimi-
g judgment, a tender and sympa-
g heart; one who feels that he has
s of momentous importance to
mce, truths inwrought with personal
ction and experience, which he is
red to utter, whether men will hear
bear, but yet to utter in the spirit of
who is touched with the feeling of
ıfirmities. We have been specially
ssed by the remarkably ingenious
aried manner in which the substance
Gospel is introduced into each of
rmons. No casual listener to any
ould fail to see his condition as a
r, and the way of salvation. There
teen sermons in the volume. Every
ears traces of careful and elaborate
ration, and some are specially adap-
the circumstances of the present
. We will just refer to three which
em of great value:—"The Nature
Power of Faith" (Heb. xi. 1);
yer in Times of Calamity" (2 Chron.
2-14); and the last sermon in the
ıe, "Honesty, Labour, and Gene-
Enjoined" (Ephes. iv. 28). The
ıf these clears away many difficulties
ı stand in the way of an intelligent
and sustaining religious belief; the second shews the groundlessness of certain philosophic objections to the reasonableness of prayer; the last insists upon that integrity of character and life without which there can be no satisfactory and convincing testimony for Christ. We mention these, however, as specimens of the entire volume, to which, with earnest and warm commendation, we direct the attention of our readers.

Public Worship: The best Methods of conducting it. By the Rev. J. SPENCER PEARSALL. London: Jackson, Walford, and Hodder.

WE value Mr. Pearsall's work very highly, and hope that it has a mission of much honour and usefulness before it. Our brother is no rash innovator, and is too wise to go in search of novelties and "new-fangled" modes of correcting old evils. But neither is he wedded to the "traditions" of Dissent, nor does he fear to speak his mind freely on evils which are known to exist, and the correction of which is to be brought about by a higher appreciation of the dignity and solemnity of worship, and by a more painstaking and conscientious endeavour to make worship the high and holy thing it ought to be. Mr. Pearsall takes a very wide range, too wide for adequate discussion within the limits prescribed to himself. But his book will perhaps be all the more useful that instead of laboured disquisitions, it gives us hints and suggestions which are very stimulating, and cannot but lead to much thought and to good practical results. The two chapters on public prayer should be devoutly pondered by all who have to engage in that service. Even the minor suggestions of the volume are worthy of consideration, and that is all that Mr. Pearsall asks for them.

Lectures on the Book of Revelation. Delivered in Bunyan Meeting, Bedford. By JOHN BROWN, B.A. London: F. Pitman.

REVIEWERS are supposed to know all things, at least write as if they did, and as if consequently they were entitled to pronounce judgment on every subject that comes before them. Preachers are in somewhat the same position. But it is well for both reviewers and preachers to feel and to confess that they are men of like passions and like limitations as other men. Mr. Brown does not need to be told this. He quite understands that it is "rather perilous in these days to a man's reputation for common sense to choose the Apocalypse as the subject of a series of lectures," and not to his repu-

tation for common sense merely, but to his common sense itself. But he pleads against the leaving of this precious book to become "the common hunting ground of fanatics and day dreamers." And his readers we think will agree with us, that he gives proof in his own person of the possibility of studying the book and working out the interpretation, or *an* interpretation of it, with perfect sobriety of mind. His volume will be read with pleasure and profit by all classes, whether they accept his scheme or not, except Premillenarians. These will utterly reject it. Their patience must be great indeed if they can bear the lecture in which, as it appears to us, he most conclusively, though most calmly, proves the unscriptural character of their speculations.

Sketches of Scripture Characters. By the Rev. A. THOMSON, D.D. London: Hamilton and Co.

THESE sketches were, we presume, delivered by the author in the form of discourses to his congregation; and very admirable pulpit instructions they are. The subjects are not, of course, new; they stand prominent in the pages of Scripture, and have, therefore, engaged the attention of preachers and divines in all ages of the Church. Still, Dr. Thomson has invested them with such interest, and has drawn from them such rich and appropriate lessons, that these sketches cannot fail to be regarded as a valuable addition to our Christian literature. The subjects are the following—and it is hard to say in which of them there is most of the author's taste, force, and suggestiveness,—The Hebrew Maid—Naaman the Syrian—Gehazi—Nehemiah—Absalom—Simeon—John the Baptist—The Daughter of Herodias—The Woman with the Alabaster Box—Pontius Pilate—Simon the Cyrenian—Dorcas—Mary, the mother of John Mark.

The Special Hymn Book for Week-day Services. Edited by the Rev. H. J. GAMBLE. London: John Snow and Co.

THIS is a new and finally revised edition of a Hymn Book which was published some years ago. Mr. Gamble's "aim is to provide a book, which—from its size, the smallness of its cost, and the devout character of its hymns—shall give freshness and interest to the week-day worship of the Church." The question between such a book as this and such an abridgment of the Congregational Hymn Book as the Committee of the Congregational Union has provided in "The *Smaller Hymn Book*," is so much one of taste and feeling that we cannot argue it at present. Mr. Gamble's book will no doubt be prized by many, who, perhaps, do not find "The Smaller" sufficient for their purpose.

The Calm Hour. By L. M. M., author of "The Fountain Sealed." London: Hamilton, Adams, and Co.

THIS volume is a collection of simple, beautiful, and pious meditations on a variety of topics, on which a serene and hopeful Christian spirit would delight to dwell. It will form a fit companion for the closet, or the hour of quiet meditation.

The Domestic Circle; or, The Relations, Responsibilities, and Duties of Home Life. By the Rev. JOHN THOMSON. London: Hamilton, Adams, and Co.

THIS is a valuable and well-written book on a very important subject. Family life is the basis of social, national, and religious life, and therefore the perusal and study of the grave and solid chapters which Mr. Thomson has written we commend to our readers. Were these chapters carefully read, and embodied in family life throughout our country, our greatness, and influence for good as a nation, would be augmented a thousand fold.

Alice Thorne, or a Sister's Work. London: Hamilton, Adams, and Co.

THIS little tale is doubtless intended to be useful, and it is possible it may prove so. But it is somewhat dull and monotonous, and without life. Its details lead to nothing that quickens thought, or stimulates the fancy.

Our Glory-Roll, and other National Poems. By W. C. BENNETT. London: George Routledge and Sons.

YEARS ago we read Mr. Bennett's "War Songs," some of which he has embodied in this volume. In his style there is a freshness, a breadth, and a force not to be found in that of many more widely known. "Our Glory-Roll," the chief and longest poem in the volume, is a noble and stirring picture of our national past. "The Armada" is a poem perhaps of equal power. It is not unworthy of being classed with Macaulay's well-known and admired piece on the same subject. In some respects we deem it superior. Some of the other pieces differ in tone and spirit from these, but are not less the offspring of poetic genius. There is in Mr. Bennett what we especially admire, and what is not found in many of the singing brotherhood, a healthy recognition of a Divine, over-ruling power.

elation: How is it to be Inter- ? By PHILIP HENRY GOSSE. London: Morgan and Chase.

possible not to admire the spirit ı Mr. Gosse writes, even when ır from him in judgment.

from the Life of the late James , Publisher, London. A Study oung Men. By the Rev. J. A. ACE. Edinburgh: Johnstone, ır, and Co.

ıld have been glad to have had a nplete biography of so notable a the late Mr. Nisbet. But we are for these jottings and lessons, bt not that they will be accept- nany.

of Colonel Wheeler (afterwards -General), E.I.C.S. By Major H. ONRAN, late Bengal Artillery. Preface by MACLEOD WYLIE, London: Morgan and Chase.

ent number we extracted from this the history of Colonel Wheeler's on. The volume itself throws ght on the character and influence eans and of the English Govern- India.

it; or, The Revival of the Work d. By the Rev. GEORGE WIL- N, Chelmsford. London: Morgan hase.

ıtlemen offered some time ago a one hundred guineas for the best ı "The Revival of the Work of nd the prize was awarded by the tors to the author of this volume. k consists of nine chapters on reat Baptism," "The Marks of " "The Means for Obtaining a " "Encouragements to Seek " "Hindrances to Revival," ions to Revival," "Cautions in to Revivals," and "Results of " These subjects are treated nnd judgment and considerable ıs. And we commend the book y to the consideration of ministers ple.

Castle; A Tale of the English nation. By Mrs. MACKAY. Edin- : William Oliphant and Co.

ırk was published some years ago. w offered to the public "in a re- d more concise shape." Its repub- in these ritualistic days, is well The story is full of interest, and a quiet manner that contrasts bly with the sensational style now non.

The Sounding of the Last Trumpet, or the Last Woe. By the Rev. JOHN CUMMING, D.D. London: James Nisbet and Co.

WE differ entirely from Dr. Cumming on the main questions to which he devotes so much time and strength.

The Goldsmith's Widow, and other Stories. Edinburgh: William Oliphant and Co.

THIS little book is modern enough in its binding and pictures, but the stories are those of a generation almost gone; this does not, however, detract from their value. It is a book that may be safely recommended.

The Ancient Psalms in appropriate Metres: A strictly Literal Translation from the Hebrew. With Explanatory Notes. Edinburgh: William Oliphant and Co.

THIS translation of the Psalms is made upon the principle that "only in the light of David's life can David's Psalms be read." It has evidently been a labour of love with its author; one on which neither time nor trouble has been spared. Only a few of the Psalms are fully expounded, but guiding notes to the meaning of the rest will be found in the margin. We have read the expositions with great interest, and have but one objection to the volume, viz., the awkwardness of expression which must necessarily result from a literal translation fettered by rhyme and metre.

"In Memoriam" of the Rev. F. Islip: a Sketch of his Life and Character. By the Rev. T. MAYS. *And the Sermon preached on his Death.* By the Rev. T. ISLIP. London: Hamilton, Adams, and Co.

A DEEPLY interesting memorial of an earnest, devout, practical, and successful minister of Christ; and a sermon characterized by delicate appreciation of character, great fervour of spirit, and a most judicious application of truth.

Stories from the Greek Mythology. By the Rev. JAMES WOOD. Edinburgh: Nelson and Sons.

THESE stories (eight in number) are very well told. The small steel engravings in illustration are very beautiful, and altogether, the book will be very attractive to the young, and much more healthful for them than many of the religious tales now so much in vogue.

Hannah's Home. Edinburgh: Oliphant and Co.

THIS is a truthful tale of humble life. It will be found useful for mothers' meetings.

Trust and Triumph; or, Memorials of Robert E——, a Convert from Romanism. London: Morgan and Chase, 38, Ludgate Hill.

THIS brief narrative of the conversion of a Roman Catholic youth, who afterwards became a Scripture reader, is told with simplicity and earnestness.

Lebanon Leaves: Metrical Soliloquies on Passages of Holy Scripture. By the author of "Tendrils in Verse." London: Ebenezer Palmer, Paternoster Row.

THIS volume is characterized by devout feeling, rather than by comprehensive thought or flowing verse.

CONGREGATIONAL REGISTER.

January, February, March, 1867.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope "For Congregational Register."]

ASSOCIATION MEETING.

Feb. 26.—Liverpool District of Lancashire Association at Berkeley Street Chapel. Chairman, W. Crosfield, Esq.

Rev. J. Mann resigned his office as Secretary.

NEW CHURCHES FORMED.

Dec. 29, 1866.—Molesworth, Canada West, under the presidency of the Rev. W. W. Smith, of Listowel.

Vespra, Canada West. Rev. J. G. Sanderson, of Oro, presided.

March 8.—English Church, Swansea, by Rev. Dr. Rees.

JUBILEE SERVICE.

March 11.—Zion Chapel, Halifax. Lecture on the Rise and Progress of Evangelical Nonconformity in the Parish of Halifax, by Rev. B. Dale, M.A.

CHAPELS—FOUNDATIONS LAID.

Dec. 7, 1866.—Hawthorn, Victoria, by G. Harker, Esq. Pastor, Rev. T. Lavers.

Memorial Stone of Collins-street Congregational Church, Melbourne (Pastor, Rev. A. M. Henderson), by H. Hopkins, Esq.

Feb. 5, 1867.—Garden-street, Sheffield (Pastor, Rev. R. Stainton), by John Crossley, Esq.

Feb. 18.—Barbican, New North Road, by S. Morley, Esq. Pastor, Rev. J. Boyle.

CHAPELS RE-OPENED.

Jan. 13.—Countess's Chapel, Fish-street, Great Yarmouth, by Rev. J. L. Wake and H. Allon.

Jan. 20.—Havant, Hants, by the Pastor, Rev. J. Llewellyn.

Feb. 12, 17, 24.—Twickenham. Sermons by Revs. Paxton Hood, D. Thomas, D.D., S. McAll, and the Pastor, Rev. G. *H. Jackson.*

Feb. 13.—Vines Church, Rochester Addresses by Revs. G. L. Herman, W. Harris, &c.

NEW CHAPELS OPENED.

Feb. 7.—Welsh Chapel, Liverpool. Sermons by the Pastor, Rev. W. Rees, D.D., and on succeeding days by Revs. R. Lumley, D. Edwards, R. Thomas, and E. Evans; and in English, by Rev. E. Mellor, M.A.

Feb. 24 and 27.—Tottington, near Bury, by Revs. Professor Scott, LL.B., and E. Mellor, M.A.

SCHOOLS AND MISSION ROOMS.

Jan. 13.—Halifax, by Rev. Bryan Dale, M.A., and Rev. J. C. Gray.

Jan. 17.—Anvil-street, Bristol, School-room and 6 Class-rooms (Pastor, Rev. J. Stratford;) Chairman, H. O. Wills, Esq.

Jan. 28.—Moseley-road, Birmingham (Pastor, Rev. M. Macfie); Addresses by Revs. R. W. Dale, M.A., G. B. Johnson, J. Jenkyn Brown, S. Pearson, M.A., and J. Heath, Esq.

Feb. 17.—South Islington and Pentonville British School-rooms, Denmark Terrace, Barnsbury. Opened for Sunday evening service, by the New College Preaching Station Committee.

Feb. 27.—Mission Hall opened at Northfleet. Chairman, R. J. Nisbett, Esq. Addresses by Rev. J. B. Kluht, J. Beazley, and W. Emery.

March 5.—Foundation of Schools at Rawdon, laid by Harrison Milligan, Esq.

DEBTS CLEARED.

Charlestown Chapel, Manchester.
Zion Chapel, Hyde, near Manchester.
Mayer's Green, West Bromwich.
Cleckheaton, Yorkshire.

ORDINATIONS.

66.—D. M. Davies, Wallaroo, alia. Introductory discourse, lson. Prayer and charge, Hodge. Sermon to people, ox.

V. S. Roberts, Flint. Intro- ourse and prayer, Rev. Hugh ges to minister and people, Morgan and Jones.

-W. Davies, B.A., Woolton. , Rev. J. Kelly. Prayer, Rev. l. Charge, Professor Newth. the Sabbath following, Pro- , LL.B.

-R. Nicholson, Great Yar- ayer, Rev. J. L. Wake. Charge, on. Sermon to people, Rev. apster.

-W. Wooding, B.A., Shrews- oduction, Rev. D. D. Evans. l charge, Professor Barker. v. T. G. Horton.

-Ll. D. Bevan, LL.B., as Co- Rev. T. Binney. Introduction, ence, D.D. Prayer, Rev. T. harge, Rev. R. Halley, D.D.

-G. B. Riley, Bocking. Intro- scourse, Rev. J. R. Thomas, ver, Rev. T. W. Davids. Charge, on. Sermon to people, Rev. tson, B.A.

-W. H. Horder, Peazley Cross, . Introduction, Rev. J. Kelly. v. J. Gwyther. Charge, Rev. Brown, B.A. Sermon to church, llor, M.A.

-G. S. Barrett, B.A., Norwich. y discourse, Rev. G. Gould. v. J. Alexander. Charge, Pro- th. Sermon to people, Rev. J. own, B.A.

RECOGNITIONS.

, 1866.—Rev. C. Hodge, En- ay and Bald Hills, South The Revs. J. Hotham, James nd others, officiated on the

v. S. Slocombe, North Petherton. E. Roberts, T. E. Sweeting, and s, took part in the service.

), 21.—Rev. E. Lewis, B.A., Sermon by Rev. D. Thomas, blic meeting addressed by Revs. Professor Scott, LL.B., R. Slate, tyn, and G. W. Clapham.

—Rev. B. Waugh, Greenwich. Peazley, W. Guest, G. Martin, E. B. Davies, A. Johnson, W. Gill, J. H. Wilson, joined in the

Feb. 5.—Rev. J. Wonnacott, at Literary Institution, Tottenham. President, Sam. Morley, Esq. Addresses by Revs. Messrs. Davidson, Wallace, Bond, J. H. Wilson Kennedy, and Lennox.

Feb. 18.—Rev. G. Peel, Winlaton, near Newcastle. Discourse on Congregational Principles, Rev. J. C. Geikie. Sermon to people, Rev. G. Stewart. Prayer, Rev. A. Jack.

Feb. 21.—Rev. S. Shaw, Clevedon. Addresses by Revs. S. Hebditch, J. Morris, and J. Victor.

Feb. 25.—Rev. A. Norris, Cambridge. The Revs. W. Robinson, J. P. Campbell, J. Smith, H. Martin, J. Davies, C. Dukes, M.A., and G. Whiteley, Esq., St. John's College, took part in the service.

March 5.—Rev. J. Wills, Countess's Chapel, Vineyard, Bath. Revs. W. Lucy, H. Allon, S. Hebditch, W. H. Dyer, J. Bonser, B.A., and J. Davis, joined in the service.

CALLS ACCEPTED.

J. R. Roberts, from Carmarthen College, to Aberhosan, Montgomeryshire.

T. Jones, from Carmarthen College, to Berea and Rehoboth, Pembrokeshire.

J. Scott, from Nottingham Institute, to Clayton West, near Huddersfield.

R. Partner, from Cotton End, to Abbot's Roothing, Essex.

M. Morgan, of Nottingham Institute, to Brill, Bucks.

A. C. Blake, of Western College, to Lower Forest Green, Nailsworth.

J. Halsey, of Hackney College, to Anerley.

G. Woodward, of New College, to Old Gravel Lane Chapel, St. George's-in-the-East.

J. B. Blomfield, of New College, to Bradford St. Walsall.

D. T. Jones, from Carmarthen College, to Port Tennant, Swansea.

REMOVALS.

Rev. W. W. Jubbs, Ilkeston, to Oldbury.

Rev. C. F. Moss, Gosport, to Great Torrington.

Rev. E. Hipwood, Plymouth, to Kibworth.

Rev. O. Evans, Wrexham, to Llanbrynmair.

Rev. J. Robinson, Tosside, to Tockholes.

Rev. J. Fraser, Woollahra, New South Wales, to California.

Rev. J. Ault, Long Buckley, to Yardley Hastings.

Rev. E. W. Shalders, B.A., Rochester, to Newbury.

Rev. J. J. Williams, Nayland, to Greenacres, Oldham.

Rev. T. Bell, Park Head, Penrith, to Nebraska.

Rev. J. Vine, Hoddesdon, to Brentford.

Rev. C. C. Burnett, Sheerness, to Willesden.

Rev. E. J. Evans, B.A., Poyle, to an engagement connected with the Congregational School, Lewisham.

Rev. E. Miller, B.A., Tavistock, to Headgate Chapel, Colchester.

Rev. J. C. Geikie, Sunderland, to Islington.

Rev. J. Mann, Birkenhead, to Liscard, near Liverpool.

Rev. T. Stephenson, Kennington, to Burdett Road, Stepney.

Rev. E. Brainerd Hickman, Wells, to Norley Chapel, Plymouth.

Rev. R. Kerr, Caistor, to Forres, Scotland.

Rev. T. Slade Jones, Heywood, to Sunningdale, Berks.

Rev. R. Lewis, Vankleek Hill, to Lanark, Canada.

Resignations.

Rev. A. G. Forbes, Stratford.

Rev. T. Coleman, Ashley and Wilbarston.

Rev. J. D. Davies, M.A., Salford.

Rev. J. H. Lochore, Newport, Monmouth.

Rev. M. Hardaker, Horwich.

Rev. J. Cranbrook, Albany Street, Edinburgh.

Rev. E. T. Bromfield, Holloway.

Rev. J. D. Riley, Newport, Isle of Wight.

Rev. E. Walker, Co-pastorate of Eastbank Street Chapel, Southport.

Rev. J. Wheeler, Bolton Village, Albion, Canada.

Deaths of Ministers.

July, 1866.—Rev. R. J. Thomas, of Pekin; supposed to have been murdered in Corea.

Dec. 1866.—Rev. W. Hillyer, Davyton, Jamaica. Length of Missionary Service, 14 years.

Dec. 23, 1866.—Rev. Lewis Winchester, Brixton. Age, 87. Length of Ministry, 60 years.

Dec. 30, 1866.—Rev. W. Whyte, M.A., Black Town, Madras, three months after his arrival in India.

Jan. 18.—Rev. D. Davies, Cardigan. Age, 87. Length of Ministry, 60 years.

Jan. 31.—Rev. E. Dillon, M.R.I.A., Birkenhead. Age, 67. Length of Ministry, 40 years.

Feb. 3.—Rev. T. Aston, Birmingham. Age, 82. Length of Ministry, 50 years.

Feb. 16.—Rev. J. Roome Smith, at Dunstable. Age, 66.

Feb. 7.—Rev. D. Harris, Ruyton and Wilcot. Age, 61.

Deaths of Ministers' Wives.

Jan. 10.—Mrs. Rattray, wife of Rev. C. Rattray, George Town, Demerara.

Jan. 20.—Mrs. Richards, wife of Rev. G. Richards, Beverley.

Jan. 28.—Mrs. Calvert, wife of Rev. J. Calvert, Attercliffe.

Feb. 11.—Mrs. Raban, widow of the late Rev. Samuel Raban, formerly of Hatfield Heath.

Feb. 25.—Mrs. Mummery, widow of the late Rev. Stephen Mummery, Hackney.

Feb. 25.—Mrs. Frost, wife of Rev. J. Frost, Cotton End, Bedfordshire.

Feb. 25.—Mrs. Sainsbury, wife of Rev. T. Sainsbury, Chidham, Sussex.

Testimonials.

To Rev. W. Hudswell, Leeds, on retiring from the ministry, Purse.

Jan. 23.—To Rev. R. P. Clarke, on leaving Uxbridge, Purse and Books.

Jan. 30.—To Rev. J. Clarke, on leaving Whitstable, Gold Watch and Chain, and Purse.

Feb. 6.—To Rev. T. Davey, on leaving Boston, Purse.

Feb. 6.—To Rev. T. Davies, on leaving Plumstead, Time-piece and Purse.

Feb. 7.—To Rev. E. Hipwood, on leaving Plymouth, Purse.

To Rev. Joseph Buckingham, on retirement from the pastorate at Paulers Pury, Time-piece.

To Rev. J. D. Riley, on leaving Newport, Purse.

The Merchants' Lecture

Was delivered on Tuesday, the 5th of March, at the Poultry Chapel, by the Rev. Samuel Martin.

The Merchants' Lecture

Will be delivered (D.V.) on Tuesday, the 9th of April, at the Poultry Chapel, by the Rev. Thomas Aveling, at noon precisely.

The 194th May-Day Lecture to the Young at Stepney will be delivered (God willing) by the Rev. John Kennedy, M.A., at Stepney Meeting, on Wednesday Evening, May 1st, 1867, at Seven o'clock.

No. 29.—New Series. Vol. III.

THE CHRISTIAN WITNESS AND CONGREGATIONAL MAGAZINE.

MAY, 1867.

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TO OUR READERS.

All Communications for the Editor should be addressed to the Rev. JOHN KENNEDY, M. 4, Stepney-green, London, E.

Communications respecting Advertisements should be addressed to the Publishers, not to Editor.

The *Christian's Penny Magazine* is edited by the Rev. F. S. WILLIAMS; and is especi adapted to our Sunday-schools and humbler homes.

Letters received from C. Shaw and John Babbington, Working-men Members of the late C ference in the London Coffee House. We are much obliged by these communications, but we l not space for their insertion with such comments as we should deem necessary to explain l far and why we agree, and how far and why we differ.

ON CONSUMPTION

ALSO, ASTHMA, CHRONIC BRONCHITIS, COUGH, ETC.

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On Chronic Bronchi
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Notice—Mr. GEO. THOS. CONGREVE may be seen at his new residence, COOMBE LODGE, LANE, PECKHAM, on the usual mornings (Tuesday, Thursday, and Saturday), until Twelve o'cl

EXTRACTS FROM RECENT LETTERS.

MR. JOHN KENYON, 28 *years Relieving Officer of Bolton Union, Bolton, Lancashire, write as follows:—*

"I believe if it had not been for your valuable medicine I should have been dead before present time. Use this in any way you think proper. I am sorry your treatment is not s known."

MRS. E. TYLER, *of Bocking End, Braintree, who consulted me in October and November writes me:—*

"I am glad to say I am quite restored to my usual health again. I am like one raised from dead. I can bear testimony to the value of your medicine. It has greatly strengthened my lun

MRS. HARRIET RUTTER, *of Union Terrace, Downham Market, consulted me, in January last behalf of a poor girl whose father and mother and brother had all died of decline, and was evidently following them fast with all the symptoms of rapid consumption. April Mrs. R. writes me:—*

"I am happy to say the young girl is now in good health, your medicine has quite restored l the liniment has removed the pains. She is very thankful."

This Day. BY REV. W. TAYLOR, *of California.*

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THE

CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

MAY, 1867.

THE PARADISE OF GOD, OR EARTH REPRODUCED IN HEAVEN.

By the Editor.

Our conceptions of heaven are dim and shadowy, and if we attempt to give them body and clear outline we only perplex and confound ourselves. But it may be doubted whether we make the most of the little that is revealed, and follow up, as we might, the thoughts that are suggested by incidental hints of Scripture, or by the consideration of certain elemental and essential principles in our own nature. Take, for example, a designation of the better world which occurs three times in the New Testament—namely, Paradise (Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7), a designation which the Jews had long been accustomed to give to that garden of Eden of which their Scriptures preserved a record. Heaven is paradise, the paradise of God. And this amounts to a declaration that earth in its first and best estate is reproduced in heaven. This idea followed up, with all needful cautions and limitations, will introduce us to thoughts of no little practical interest.

To some minds, the word "paradise" may suggest the thought of pleasure—such pleasure as a man may have who dwells in a garden full of gorgeous flowers, and fruit-laden trees, and crystal fountains, with everything that can please the eye and the ear, and that can minister to a lifelong luxurious enjoyment. No such idea as this, however, belongs of right to the word, as designating either the first home of the parents of our race or the heaven of God above. It is the symbol of far higher and better thoughts.

We do not expect to find all that is in the earth reproduced in heaven. Happily there are limitations of a most blessed character. The sins and the sorrows of this world, the suffering and the dying of this world, will not be there. "There shall in no wise enter into it any thing that defileth, neither

whatsoever worketh abomination, or maketh a lie." It would not otherwise be a true paradise. For the earthly paradise was without sin, and when sin entered it, it was not permitted to remain in it; the sinners were driven out to enter it no more. And being without a holy occupant to possess it, it was itself destroyed, and became common and waste like the world around it. Let sin get possession of heaven and dwell there, and it will destroy the paradise of God as it destroyed the paradise of man.

Not even all that was sinless in the earthly paradise will be reproduced in heaven, for they neither marry nor are given in marriage in the better world. And the healthful, holy occupation which was given to the tenants of the first paradise, the tilling of the ground, will not be resumed by their children in the second paradise—at least not without such differences as will present a contrast rather than a similarity. And if there be no such tillage as our world required before the entrance of sin, there will be no such commerce as arises from and is kept in perpetual activity by the wants of our present bodies.

Saying all this we seem to say how unlike heaven will be to earth, not how like. Without sin, sorrow, death, marriage, tillage, merchandise, the other world, it may be thought, will be anything rather than a reproduction of this. Take these away and what remains? Our experiences, our pursuits, our inner life and our outer, all seem to grow out of and to group themselves around these things. We seem as if we should not know ourselves or know where we are, wanting these. But it is not so. Our experience of sin on earth is not an experience of its curse and power merely, but an experience of redemption from it. And this best of our earthly experiences will continue with us in the heavenly world. We shall be there holy as the unfallen angels, but our holiness will ever be associated with the remembrance of the wormwood and the gall of our sinful estate on earth, and with the remembrance of the Divine mercy which redeemed us. We shall be blessed as the unfallen angels, as free from trouble and care as they are; but in our blessedness we shall bear many traces of the sorrows, often deep and tumultuous as the sea, through which we have risen to heavenly joy. There will be many features characteristic of our happiness in the other world that shall be wanting in the happiness of angels. And if like the angels we shall neither marry nor be given in marriage, even here we think there may be some difference. The moral fruits of our earthly marriages, the results wrought into our earthly characters by our close relationship to one another, will survive marriage itself and will survive the grave. But perhaps not in this respect alone will this phase of our earthly condition reproduce itself. There may be something in our human nature fundamental to the marriage relation, which constitutes a capacity for a union of soul with soul, that is, for close and endearing personal attachments, of which the angelic nature is not capable. And this capacity, carried with us from earth to heaven, may produce relationships there to which angels are strangers. As to those bodily and mental activities which are exercised now in the common pursuits of the world, all that we need to say is, that the capacities we possess for

such activity will find ample scope in heaven. Be the differences what they may between the body we have now and the body we shall have there, between the material world which surrounds us now and the material world that shall surround us there, enough to know that there will be a body and that there will be a material world, that our capacities of bodily acting and energy will neither perish in the death of the present body, nor slumber unsatisfied and unexercised in the life of the glorified body. And as to the mind, which really constitutes the man, its activity and its life are almost the same thing. And its activity is, not by accident, but by its very constitution, of a most varied order. If in heaven it will attain perfection, it will find in heaven exhaustless scope for the exercise of all its powers.

Only admit this obvious conclusion, and our ideas of heaven will perhaps be greatly changed. "My chief conception of heaven," said Robert Hall to Wilberforce, "is *rest*." And no wonder that so great a sufferer should have consoled himself with this thought. It *is* rest, but it is a great deal more. "My chief conception of heaven," replied Wilberforce, "is love." And the reply was characteristic of the great philanthropist. But he would have been the last man to reduce the *love* of heaven to a mere sentiment, inactive and luxurious. For though in heaven there be no slaves to emancipate, no yoke to break, no sorrowing to comfort, no poor to feed, no sick to heal, there will be, no doubt, scope for the performing of mutual services. If on earth none of us liveth to himself, much less in heaven. If the Church on earth has many members in one body, and all the members have not the same office, so will the Church in heaven. If now we have gifts differing according to the grace that is given to us, so shall we have then, and these differing gifts will not lack abundant opportunities of exercise throughout the wide and glorious realms of the Church's habitation.

The chief conception which some have of heaven is that it is a vast temple, with God, manifested in the Incarnate Son, receiving perpetual worship and praise. The words of Bernard express this thought:—

"They stand, those halls of Zion,
All jubilant with song;
And bright with many an angel,
And many a martyr throng.
There God, my King and Portion,
In fulness of His grace,
Shall we behold for ever,
And worship face to face."

And it is all true. We cannot rise to conceptions sublime enough of heavenly worship and music and song. But we err if we conceive of heavenly worship as concentrated around one spot, or as forming a universal and uninterrupted service. The spirit of all heaven's activities will be a spirit of worship. Everything will be done there, as it ought to be on earth, as unto the Lord. And whithersoever the redeemed may travel their hearts will turn towards the central place of the Divine manifestation more faithfully even than did the face of the Jews of old, wheresoever scattered, towards the

temple and the holy city. And wheresoever occupied, and howsoever, whether solitarily or in companies, we can suppose the redeemed to be always hymning the praises of their Saviour, so that we should find it more difficult to escape the voice of song through all the coasts of heaven than it is to escape from the voice of the lark and other songsters, in the woodland and in the meadow, on a genial summer day: but all this, let it be observed, not as exclusive occupation, but as expressive of the joy that accompanies all heaven's activities.

In these activities we have earth reproduced in heaven. Without them there would be a gulf between this world and that which would make it difficult for us to retain a sense of our own identity. "I could hardly wish to enter heaven," one has said, "did I believe its inhabitants were idly to sit by purling streams, fanned by balmy airs. Heaven to be a place of happiness must be a place of activity. Has the far-reaching mind of Newton ceased its profound investigations? Has David hung up his harp as useless as the dusty arms in Westminster Abbey? Has Paul, glowing with Godlike enthusiasm, ceased itinerating the universe of God? Are Peter, and John, and Whitfield, and Wesley, idling away eternity in mere psalm-singing? An eternity of untiring action is before us."

The chief respect in which earth will be reproduced in heaven is by the eternal perpetuation of the character formed on earth. And character is much more the man than his external surroundings. He may be clothed in purple to-day and in rags to-morrow, but if he have carried his character with him out of his purple into his rags, good or bad, he has carried with him all that is essential to his happiness or his misery. On a throne to-day, in prison to-morrow, it is not the throne or the prison that makes the man,—it is his character. Dwelling now amid the snows of the Arctic regions and then amid the sands of the tropics, the cold and the heat make no difference to the man. Jesus Christ was the same on the cross with all its pain and shame that He was on the mount when the voice of honour from the excellent glory called Him God's beloved Son. Not that which surrounds us and is outward to us, but that which is in us and essential to us, constitutes the man, and is the true source of the man's weal or woe. If, therefore, we carry our character with us into heaven, our heaven will be a reproduction of our earth.

And than this there is nothing more certain. We may find that every imagination and dream we have had of heaven has been vain, has been utterly unlike the reality. But it must be that what we are when we leave the body, we shall be, in all essential respects, when we are out of the body. Ourselves shall be essentially unchanged.

I say, *essentially*. Because there will happily be much, though not essential change. We shall understand God as we cannot now. We shall have perceptions of the Divine glory such as we cannot now attain. We shall be away from a thousand hindrances to our progress which beset us now. And by these and other means not known to us we shall be freed from those *remains* of sin which are now the deepest grief of our life.

This last alone is a great change, and I have no doubt it will take place in the transition of the Christian from earth to heaven. What is there in death, it may be asked, to purify the soul? What is there in the separation of the soul from the body to separate the soul from sin? I answer that I do not know. And yet there may be something. Although the body is not the cause of sin, and the soul may be as sinful out of the body as in it, there may be hindrances to the perfect purifying of our nature connected with our present mode of life which must be taken out of the way before that perfect purifying is completed. But whether we can explain it or not, why should we limit the great Sanctifier, or doubt that He will find in our passage through the gate of death some means for the consummation of His own work? We must believe that He will, or we must believe one or other of those strange alternatives, either that the soul's purifying is perfected before death, or that the soul will carry some impurity with it into heaven. I see ground for neither supposition, and therefore I accept the common opinion that the soul is freed from all sin in its leaving of the body; not that death itself has power to purify, but that death is the occasion when the Spirit of God perfects His own work.

This doctrine will not be abused by sinner or saint if it be rightly understood. Not by the sinner—for our teaching is that death works no radical change in the character. We take our character with us through death—and we take nothing else. Our honours, our possessions, we leave behind. But our character, pure or impure, godly or godless, is not a garment or outward thing which may be dropped or cast away; it is, one might say, the soul itself, or the essential mode of the soul's existence. And what death finds it, death leaves it. There is no hope, then, that death will regenerate the sinner. It will only confirm and perfect the evil; it will not change the evil into good.

Nor will this doctrine be abused by the Christian if rightly understood. Let the Christian say, "I need not concern myself now to overcome the evils that are in me, they shall all be cleansed out of me when I die," and he betrays great confusion of mind and a most dangerous state of heart. The thought is an utterly unchristian one, and must excite doubts, to say the least of it, whether the man who entertains it is a Christian at all. If a man does not concern himself to overcome the evils that are in him, these evils will overcome him. There is no standing, no persevering in the Christian life, but by a constant war with sin. A spirit of resignation to the existence of sin in our soul or our life is not of God, but of the world.

The Christian, rightly understanding our doctrine, will not even say, "I need not concern myself now to attain high Christian excellence, for I shall suddenly and at once rise to such excellence when I die." For the man who concerns himself to have sin rooted out of him will concern himself at the same time to attain to positive and practical holiness. And the passing on to higher excellence is not less needful to the proof of our true faith than the maintaining a constant war with sin.

Besides, the form of speech which I have supposed is not warranted by

the doctrine I am teaching—"I shall suddenly and at once rise to high Christian excellence when I die." This by no means follows. That we can carry no sin with us into heaven is certain; that as soon as we enter heaven we shall attain to eminence in Christian excellence, is more than doubtful. One man is saved, yet so as by fire; he has had the root of the matter in him, but his Christian course has had many blemishes, has been marred by many negligences and inconsistencies, such as would evoke from the lips of his Lord those severe rebukes that were administered of old to the Asiatic Churches. Another man is not merely saved, but has an abundant entrance administered unto him. He has walked with great faithfulness in the steps of his Master. He has intensely and constantly hated the garment spotted by the flesh. He has adorned through his whole life the doctrine of God his Saviour. His course may be most fitly likened to that of the sun which shineth more and more unto the perfect day. These two men enter the Paradise of God together, and are accepted in the Beloved. But shall we suppose that they stand together on the same eminence, and enjoy the same honour, and are qualified for the same service? Both rescued from destruction, both delivered from all sin—to this extent they enjoy a common happiness; but as to all above and beyond this there may be differences vaster and more important than we can now conceive. At the least, it is scarcely within the compass of belief, that the man who lagged so far behind on earth should at once be on a level with the man who was so Christlike that all men saw in him the image of his God. And it is within the compass of belief that the difference between the two should be in some way visible for ages, if not for ever.

Let us fall back, then, on the thought that earth will be reproduced in heaven by the perpetuation of our character. To the true Christian this is a most joyful thought. Let him fight a good fight and keep the faith, and death will not separate him from Christ. Nor will he find himself a stranger in heaven. The principles of his new nature, long ripening, now matured, will make for him his heaven, and will make him happy and at home in all heaven's occupations.

This, too, is the Christian's joy that in the perpetuation of his character, his imperfections will not be perpetuated. These will be left behind as of the earth, and will grieve him no more. To the honest Christian, the Christian honestly struggling through grace with all that is evil in himself, it must be a joy to know that the struggle will come to an end, and that its ending will be a perfect victory over the world, the devil, and the flesh. With all the similarity we trace between earth and heaven, this makes a most blessed difference. Paul will not have to say any more, "O wretched man that I am," or, "I keep under my body lest I should be a castaway," or, "I groan, being burdened." His onward and upward course will no longer be retarded by fears within or fightings without. And in this all the redeemed will be one with him. Without sin, or sense of sin, or fear of sin, they will serve their God day and night throughout the vast temple of the universe, like the angels that excel in strength and are ministers of His pleasure *wherever* they serve.

But with this thought of joy there comes to us strong and wholesome stimulus from that other thought, that while all the redeemed are one in mere freedom from sin, we know not what and how great differences there may be between them in other respects, arising from their earthly course and character. And the true use of this thought is not to afford matter for idle speculation, but to stimulate us to seek now to attain every moral beauty that can adorn a saint in glory. Let our imagination be exercised here if we will, and let it place before us in impressive and attractive form every excellence that can be discovered in the Paradise of God. And then, let heart, and will, and conscience, all unite to say, "that virtue, that grace, that beauty, shall be mine, the Lord Himself working in me and helping me."

How far this idea of the reproduction of earth in heaven may be fairly carried I do not know. We read in the Book of Revelation of a pure river of water of life, clear as crystal, and of a tree of life which bears fruit every month. But the language is manifestly figurative, and designed to convey the general idea of perfect beauty and enjoyment. Of the real, literal, outward forms of heavenly existence, we are probably incapable of forming any present conception. But in addition to what I have already said, let us grasp the simple but precious thought, that whatever is essential to our nature as men will be perpetuated or reproduced in some form. Intellect, and will, and conscience, and affection, and emotion, will all be there. That individuality which makes every human being complete within himself, and that social affection which demands the love and fellowship of others, will be there. This thought alone is sufficient to give reality to our conceptions of the Paradise of God, and to make us feel that the better land is not a strange land, but the very home for which we are now training, and which we are nearing day by day.

"One sweetly solemn thought
Comes to me o'er and o'er;
I'm *nearer* my home to-day
Than I've ever been before!
Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the jasper sea!
Nearer the bound of life,
Where I lay my burden down;
Nearer leaving my cross!
Nearer wearing my crown!"

ON WORSHIP.

By the Rev. W. M. Statham.

THAT we meet in the sanctuary for worship is a *dictum* that has lately been doubted and denied. No such thing, it is boldly said;—we meet for teaching! It is to be sincerely hoped that this conception of the chief end of our assembling together is not the common one. That we meet for teaching is true, but other ends are secured by sanctuary service beside the education of thought; such as the quickening of religious sensibility by praise, the outpouring of man's great religious heart in prayer, and the

awakening of reverence, trust, and love, by our common communion with God.

A deep feeling seems to possess men's minds that the worship of our Congregational Churches is not what it might be nor what it ought to be! There is a danger lest we should not be faithful to our old historic memories in connection with this subject of free prayer. Historic memories indeed, says my friend! What do they mean, and what are they worth? We, sir, in this day, must adapt ourselves to circumstances, to altered conditions of things, to the growing intelligence, culture, &c. Hold a minute, friend! We have many grand old Puritans in our historic memories, as high in culture as most men, who had a very manifest attachment to free prayer. It is said that in some of our churches a kind of semi-liturgical service has already been adopted from the consciousness that the weary iteration of old forms of speech in extempore prayer is far more formal than the reading of ripely chosen words and the reverent utterance of well-adapted supplications. I must confess that my own judgment does not lie in this direction, though my sympathies have done so when I have been condemned to hear the prosiest of all imaginable prose and the heaviest of all imaginable heaviness in what is called extempore prayer.

It may be true, that where there is strong spiritual life there will be power and energy in liturgical services, but let that die out or become weak and feeble, and then common prayer so called is weak and dead enough. Some of us have in other days attended parish churches, where the duet between the clergyman and the aged and invalided parish clerk, assisted by a scanty following of parish boys, has been other than a devout engagement. Given, amongst ourselves, a crowded and so-called respectable congregation, and I have no doubt you might get a liturgy into excellent working, but it would be a miserable mimicry of Anglican Church worship to introduce it into our churches generally. Now, Mr. Editor, I stop here to say, that you are not in the least responsible for these sentiments. The *Christian Witness* does not endorse them by admitting them. I believe in the simplicity and pathos of free prayer, but at the same time must admit that it is one of the most delicate and difficult tasks to preserve, Sabbath after Sabbath, freshness and force in supplication. Like a great many other things that look and seem easy, it is in reality most difficult; as the easy touches of a good water-colour painter seem to a novice to want only one or two strokes to imitate it, so do many other efforts of speech or thought which look so easy to others. Free prayer is either very real, living, or touching, or else very dull, dormant, and dead! It is the best or worst kind of worship. Free prayer may be indevout enough. If it merges into grandiloquence, it is simply hideous; if it merges into teaching, it becomes an oblique sermon, and if it rises into descriptiveness, it is an address to the Deity on what He is, rather than on what we want. We must have all heard prayers which awakened no reverence, and touched no one chord of feeling. It is no sign of want of grace that we cannot enjoy all kinds of prayer. We must have heard requests for what we do not feel to want at all, and the

d utterance of a thousand that we do. These cases, , let it be hoped, are excep- ıd that taken as a whole the yer of the sanctuary has in it a ty, a sincerity, a thoughtfulness, earnestness which touch life at every point. I have heard of one of our living divines ey could often have left the y grateful, gladdened, and when the prayer was over, that they had received their full even before the sermon began. who had never attended our ational worship before, en- ot long ago one of our Con- nal churches in a city in the England. Her remark to her as, Oh! how I have enjoyed ce—mark the word; not the but the *service*. Do not let this. When we see a bill with iking announcement, that So- s about to preach, do we not rk the form of expression— *him?* And is it not a common amongst us, not where did ship, but who did you *hear?* ought to be a deep reverence, l stillness, and a rapt devotion orship, and if we are to get giousness of the whole service veloped, our congregations me in time. Nothing is more ive in itself than this—a whole ation waiting to praise and he worshippers there, and the ready to begin. God knows rd it is for us all to secure ng like this in our churches. cially so in London and great All cannot be in time. Service ndence of some sort will not ; but how many might be early, not, and who come languidly lolling in as if it didn't matter very much. The excuses connected with late hours on Saturday are being greatly lessened now; it is fast becoming the lightest evening in the whole week. There is still, however, a custom of taking it easier on Sunday morning, rising later and breakfasting later than on any other day. This is to worship the god Commerce instead of the God Christ. Everything in a service should be regulated so as to advance spiritual life.

Sanctuaries exist for many ends, the conversion of souls to Christ, and the awakening of sinners. But have not some thought, Once a day is enough for me; I am converted, I will make room in the evening for those who want converting? This is to ignore the fact that our own religious life wants continual quickening and deepening to preserve its healthy, vigorous activity. We need all of us more devout enjoyment of prayer. Let those who like platforms have them, as in some American churches, with a sofa or a chair, as much as to say the Orator is coming in to address you here! "I will find you a place directly," said an old Scotch lady who acted as pew-opener, "the pre-*lee*minaries will be over presently," meaning the praise and prayer; and then came the great sermonic effort of the hour.

Nothing is more awful and beautifull than a true congregation of worshippers. It may be said, This will not attract the worldly, this will not captivate the gay, this will not allure the wicked. Perhaps not! But if we allure them otherwise than by truth, and purity, and piety, what is the allurement worth? They will stay with us so long as they have pleasant sights and pleasant sounds, and all is

done as unto man, not unto God. No longer, not an hour.

If true spiritual worship is preserved there will be little cry for forms of prayer. It is the question of the thoughtful, I know, just now, Cannot we. deepen religious feeling? I am not going to make common cause with them who say, this cry for forms of prayer is the cry of the dying rather than the living. I don't believe that! My conviction is that we are reaching after a higher life, and that the cry for some improvement is the stirring in us all of the Spirit of God. I admit that free prayer requires earnest thought. Not many nights ago a clergyman of the Church of England said to me, "You Congregationalists have something like four sermons to prepare." I saw his point, and I admitted so far as *four preparations* went that we had. He further said, "Is not the continued mental exercise in the preparation of prayer as great almost as that of the preaching?" I replied that it was considerable, but different in kind, being the cultivation of a certain sympathy of mind rather than active preparation of thought. Still the fact remains, *meditation is prayer in preparation*, and wants thought and time. Nor would I have it otherwise; only let us feel it ought to be so, and that to preserve the beauty and simplicity of free prayer we must look upon the worship of the sanctuary as *whole*. It is not the multitude of things we ask for that constitutes prayer, it is the realization in deep spiritual feeling of the presence and the help of God in Christ. It is also necessary that it be felt to be *real*. One is struck with that in reading the prayers of St. Augustine; they are brief, but true; you feel, That is what I want; that is where I am naughty, and where I sin. To enjoy prayer is one of the marks of true devoutness; to utter it aright is one of the sure results of that meditation which is prayer in preparation, just as prayer is preparation spoken! God will not work miracles for us. If a man forgets or neglects pulpit preparation, and depends largely on outward influences, his track will soon be like a worn caravan road, along which the same thoughts continually travel, nor will God work miracles in prayer unless there be a devout ordering of the mind. Men will know as well what is coming next as in the most common of common prayers. Everything therefore depends on the devout preparation of the whole service! That this makes great demands on the minister, I for one am not prepared to deny. But surely we ought to tax all our powers for the Master's service, and we should covet earnestly the best gifts.

In the creation and preservation of spiritual devoutness, the worshippers have much that they can do. There is a reverence and there is an interest which alike are sometimes lacking in manner. I do not plead for actual kneeling where it is irksome or painful, or as in some cases plainly impossible. All I plead for is, that general demeanour which is in harmony with the service of God. There must be on the worshipper's part an *endeavour* to isolate the mind from worldly things, that there may be a direct ladder of connection between the soul and God. What joy can equal that of being admitted into the Divine presence and feeling the very breath of God upon our souls! Worship that is spiritual will not be very attractive to worldly

e. It is not a mere confession
, connected with a kind of absolv-
which leaves them free to sin
. It is connected with the con-
us life of God in the soul; it is
fting up, not into a higher region
ldom visit; not a kind of Alpine
iit to which we have painfully
ed, but the enjoyment of an air
ı is the daily breath of our souls.
the worshipper ought to append
arnest and hearty Amen! This
wishes him to do. Let all the
e say, Amen! On the lips of a
ter, the word is simply meaning-
he is only saying So be it to his
petition; on the lips of a con-
tion it is becoming and beautiful!
ght to be as in Chrysostom's day,
oice of the people, not breaking
on the prayer, but coming as the
l of many waters, and as the
of mighty thunderings; the
resonant utterance by the entire
ibly.

ose who are inclined to Litur-
services say that our service is the
priestly of all; that the people
little part in its engagements!
l events, however, in PRAISE, we
a common channel of utterance.
we want unity. Not noise, not
voice, but united praise. Noth-
ı so painful as the manifestation
kind of languid indifference or
ss mannerism on the part of
ʒ women and young men who
well enough at home, as though
had little or nothing to do with
service. Every man, woman,
child in the sanctuary ought to
ought to be in earnest about it,
ught to do their *best* at it. Are
not many *cultivated* voices at home
ve never hear rising up to God in
ıymn of praise on Sunday? Are
there not some who have Nightingale
voices; never heard in the church
of God? Are there not many who
think that singing, like preaching
and praying, is to be done *for them?*
One thing we desiderate above all
others, and that is, to see all our
worshippers *absorbed* in worship. This
is seen in Catholic countries, however
much superstition may mingle with
the outward reverence.

To prepare for worship is to a great
extent as much the duty of the con-
gregation as the pastor. It is well
on the Sabbath morning to take a
review of mercies, to think of the
steady brain and the busy heart; the
sufficient bread and the preserved
health; the lambs of the home fold,
and the blessings of the inner life,
with all the averted troubles and the
ten thousand mercies of God, to get
rid of the idea of a cold Lawgiver,
and believe in the warm heart of a
living and loving Father. "Awake,
psaltery and harp" to such memories;
"I myself will awake right early."
It is always well for each to be a
little while *alone* on the Sabbath
morning, not only for prayer but for
meditation, to bring back in thought
the pious dead, to remember old fears
that have vanished, and new mercies
that have had their advent. You
know that you can kindle desires just
as you kindle fires, by putting stick
on stick, and you know you can let
out desires just as you let out fires by
not stirring them up.

In all such spiritual worship we
shall be typeing and tasting the
worship of heaven. Whatever there
will *not* be there, this there will be
—devout worship. All the angels of
God worship Christ; the elders fall
down before Him; the redeemed cast

their crowns at His feet, and worship Him that liveth for ever and ever. The worship there will not be alone that which is most beautiful in art, nor that which is choicest in melody, but that which is richest and purest in love. Many once melodious voices will not be there, and many who sang *here* in broken notes will sing there with perfect praise. The mind will *there* at least be fully awakened to the grandeur of redemption and the glory of God, the memories of providence and the mercies of grace. There, surrounded by the mysterious presence of the mighty army of the dead, and the mightier millions of the celestial hosts, we shall realize that scene:—"And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces and worshipped God."

We have many things around and about us here to hinder our ideal of the religious service of the Church, but we may all put forth higher endeavours after better worship; above all, let us not feel, as in a bejewelled picture, that everything else is but a setting for the sermon! Let us cultivate the spirit of prayer and praise; let our very countenances bespeak a sincere and spiritual earnestness. Cold formalism, and placid self-satisfaction will not be able to worship with us, and will soon seek their "own company," but all devout men and women will depart home full of a peace which the world knows not of, and able from the heart to say, "One day in Thy courts is better than a thousand." "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth."

A VISIT TO THE GREAT SYNAGOGUE IN ALDGATE.

The Synagogue in Duke's place, known as the Great Synagogue, is a plain, substantial, brick building, and externally it might be taken for an old-fashioned chapel, utterly devoid of ornament. On the interior, however, more pains and money have been expended, and the entire aspect of the place is Jewish. It will, perhaps, accommodate a thousand persons, and, as a rule, it is well filled every Sabbath. The service commences about eight o'clock in the morning, and continues until about eleven. You will have no difficulty in obtaining admission, and every facility will be afforded you to make as much of the strange service as you *can*. Your non-Israelitish face will be recognised at once, and you will be courteously taken to a seat, a prayer-book handed to you, with the Hebrew on one page and its English on another, so that in a confused kind of way you will be able to follow the service. If you do not happen to turn over at the right time, you may perhaps receive the kind assistance of a neighbour, on either side, whose finger also will occasionally point to the portion of the page under consideration at the moment.

At eight o'clock there is not much doing; there are not many Jews present on the floor of the synagogue, and there are no Jewesses in the latticed galleries which are set apart for their use alone. The place

ds with a hoarse guttural
ıring, caused by the rapid
ion of prayers, and it will
l you of a number of children
engaged in reading his own
aloud. You may as well thus
take the opportunity of becom-
ıcquainted with the interior
ements of the synagogue. It
ected that you keep your hat
your head, whatever may be
wn notions of propriety, for all
ıt have their heads covered.
hat, too, should be of the con-
ive silk or beaver pattern, for
dical wide-awake is not favoured
Jews—not even in the street,
less in the house of assembly.
ere the "East Window" would
a church stands in the synagogue
rk, or holy repository, contain-
e Five Books of Moses, written
scroll of vellum. The ark is
ıled from view by a massive
n, richly ornamented, and above
m a lamp always burning, but
ble to the spectator, streams a
ed glory that is not unbeautiful.
rk is railed off from the remain-
ortion of the synagogue, like
ommunion table in episcopal
hes. On either side are prayers
ıglish and in Hebrew, for the
ı and Royal Family, and Hebrew
ptions are here and there upon
alls of the building. Several
ve brass chandeliers are sus-
d from the ceiling, and the
work of the ladies' gallery is
ass also. About the middle of
ynagogue stands the reader's
—a large circular platform raised
feet from the floor, and capable
lding a large choir of singing
and men, as well as the aged
r, the venerable Mr. Asher,
who is habited in black gown and *talith*—of which more immediately. When you have observed the position of the ark, the reader's desk, and the galleries, you may take notice that there are no pews, but seats of the locker description, in which may be deposited prayer-books and *taliths*. The "chief seats in the synagogue" are those which are in the neighbourhood of the ark, and these are occupied by the wealthy of the community. The morning I was present Lord Mayor Phillips sat on one side of the ark, and the chief rabbi, Dr. Adler, on the other.

As you look upon the Jews, still intent upon their prayers, you will notice that they not only wear their hats, but a silk or woollen garment thrown scarf-like over their shoulders. This garment is called the *talith*, without which no Jew worships. The wealthy may have this fringed scarf as costly as they please, but the poorest Jew has one of some material or other. The *taliths* of the wealthy, of those too who rent sittings in any part of the synagogue, are deposited in their lockers, and the first thing that a Jew does, having arrived at his seat, is to take out this garment. Throwing it over his shoulders he is expected to say, "Blessed art Thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to be enveloped in the fringes." Occasionally in the course of the service the fringes, which were simply stripes of blue or some other colour upon the edge of the scarf, were kissed with every appearance of reverence. Many of the Jews bring their *taliths* with them to the synagogue, carrying them like bundles under their arms. At

about nine o'clock the place is well filled; at this hour the chief rabbi enters, and as he advances toward the ark, to worship like the rest, he receives the respectful obeisance of all in the aisle up which he walks. The Lord Mayor received a nod here and there, but to-day he is simply a brother among brethren, and not the chief magistrate of the first city in the world. A few ladies presently enter the gallery, but as they take no part in the worship of the synagogue, but are present only as spectators, they wear no *talith*. They have, however, their prayer-books and they follow the service. The reading-desk is gradually being filled with occupants, and the venerable reader is surrounded by persons who will each have some duty to discharge presently when the Law is taken out of the ark. The first thing that will impress you in the service guided by the prayer-book in your hand is the character of the prayers now being engaged in by the assembly. The Jews believe that some of these prayers were composed by Ezra, and attach the greatest importance to their repetition. Here, perhaps, is one of the most beautiful among them: "Thou, O Lord, art for ever powerful, thou restorest life to the dead, and art mighty to save, causing the wind to blow, and the rain to descend, sustaining by thy benevolence the living, and by thine abundant mercies animating the dead, supporting those that fall, healing the sick, setting at liberty those that are in bonds, and performing thy faithful words unto those that sleep in the dust. Who is like unto thee, O Lord most mighty! or who may be compared with thee, the King who killeth *and again* restoreth to life; and causeth salvation to flourish! Thou art faithful to bring to life the dead. Blessed art thou, O Lord, who raisest to life the dead." It was very touching to think of this prayer in connection with a grey-haired widower and his three sons, I suppose, who, in funeral-looking cloaks, sat somewhat apart from the congregation. The prayers for forgiveness and salvation were on this wise: "Forgive us, we beseech thee, O our Father, for we have sinned, pardon us, O our King, for we have transgressed; for thou art ready to pardon and to forgive. Blessed art thou, O Lord, who art gracious and ready to pardon. Oh look upon our afflictions, we beseech thee, and plead our cause, and redeem us speedily, for the sake of thy name; for thou art a mighty Redeemer. Blessed art thou, O Lord, who redeemest Israel." There was also a striking prayer in reference to the return to Jerusalem. "Oh sound the great trumpet for our freedom, hoist the banner to collect our captives, so that we may be all gathered together from the four corners of the earth. Blessed art thou, O Lord, who gatherest together the outcasts of thy people Israel. Oh be mercifully pleased to return to Jerusalem thy city, and dwell therein, as thou hast promised. Oh rebuild it shortly, even in our days, a structure for everlasting fame, and speedily establish the throne of David thereon." There was a good deal of bowing, and occasionally as it seemed a disposition to dance while certain prayers were being said; the prayers also were continually interspersed with singing, sometimes by the reader, who has a marvellous tenor voice for a man of more than seventy years of age, and now and then there came a mag-

t burst of song from the entire gation. The melodies sung very ancient date, and many of re as simple as they are grand. vere most heartily but at the time most skilfully rendered, thout the aid of an organ.

haps, however, the most interest- t of the service to the Christian will be the ceremony of taking cords from the ark, and the g a portion of the Law and the ets. This is an affair of some ny and complexity. After a number of prayers have been he reader, accompanied by an appointed that day for the able service, marches from the r platform to the ark, where re met by the chief rabbi, who, me little dramatic show, draws the richly ornamented curtain iscloses the chest. The keys n handed to him, the ark is ed, and the scroll is taken out. the scroll is thrown a richly ht silk drapery, while the rollers l which the scroll is wound are with silver crowns, from which ber of small golden bells are ded. When the scroll is thus d for a moment or two, the chief stands silently clasping it to his in the presence of all the people. was something very touching little ceremony, and it seemed something about the Pentateuch olenso could never say. Clasping w ornamented scroll in his arms, ief rabbi, accompanied by the and his attendant, proceeded reading-desk, where his burden id down. While, however, the as being opened the assembly "And when the ark was set d, Moses said, Arise, O Lord, and scatter thine enemies, and cause those that hate thee to flee before; for from Zion shall the law go forth, and the word of the Lord from Jerusalem." As the scroll is being carried to the reading-desk the people exclaim, "Thine, O Lord, is the greatness, power and glory, victory and majesty, for all that is in heaven and earth is thine; thine is the kingdom, O Lord, and thou art exalted as supreme above all." As soon as the scroll is deposited on the reading-desk, one of the worshippers present is called up to the platform, and having read a portion of the Law in a tremulous, shrill kind of chaunt, he presents gifts for the sick and poor; he mentions to the reader the names of certain persons on whom he desires a blessing to rest, and these having been blessed in response, another worshipper is called, and five more who go through the same form, one after another. The Law having been lifted up so that all the congregation may see it, the scroll is taken back, deposited with some ceremony in the ark, and once more the veil is drawn over it, and it is concealed from view. Then follows a prayer for the Queen and Royal Family, and also a prayer that God would be pleased to return the Jews from their dispersions, and to restore them to Jerusalem and to the Temple.

The usual morning service is now at an end, but the morning I was present there was an additional ceremony which was interesting in its way, and also, the usual monthly sermon by Dr. Adler. The ceremony consisted of a young Jew, having attained the age of thirteen years, being constituted a son of commandment. Until he arrives at this age

the young Jew is not held responsible for his actions; he is completely under the control of his parents, who hold themselves responsible for any sins he may commit. But his minority, so to speak, ceases when he is made a son of commandment and a member of the synagogue. The ceremony was simply this; the lad was called up to the reader's desk where he read out in shrill treble a portion of the Law, this done, the aged reader blessed him by placing his hands on his covered head. If the child's father was with him he would also have been expected to say, "This day have you arrived at manhood—from this day henceforth I am free from all your sins which you may commit hereafter, you have to answer for your own deeds. From this day henceforth you are reckoned amongst the congregation; be strict, keep the Law and precepts; and the God of Abraham will be your shield and guide through life." The sermon was preached, as I have said, by Dr. Adler, the chief rabbi; a native of Hanover, but speaking English fluently and forcibly. After so much Hebrew, the sound of a little English, though with a foreign accent, was pleasant to the ear. The text was given in Hebrew, and whenever Scripture was quoted throughout the sermon the original language was employed. The sermon was intended to be preparatory to the Passover festival, which the Jews were about to celebrate in the coming week, and was founded on the words, "Offer unto God thanksgiving; and pay thy vows unto the most High." There was nothing very noteworthy in the discourse, with the exception of the view of ancient sacrifices taken by the chief rabbi. He maintained that all sacrifices of old were accepted b simply as symbols of a right st mind and heart. The true sac of God were a broken and a co heart, and the object of the ps in writing the fiftieth Psalm to purify and ennoble the doctri sacrifice, and to elevate it abo gross and sensuous notions entert by many of his countrymen. course Dr. Adler saw nothing i sacrifices of ancient days which pc to the one offering on Calvary, a a conversation with him two or days afterwards I gathered th true Jew entertained any such The institution of the Passove thus referred to in the rabbi's se "When our fathers obtained freedom, the Lord commanded to give vent to their gratitude i paschal lamb; but when after the people regarded this as primary thing, and the broke contrite heart a secondary thing, the offering was regarded as stance, and repentance a sh when they looked to the beast and not to the living soul, the said, 'I need not that; I want heart, your spirit, your repent every beast of the forest is r will I eat the flesh of bulls or the blood of goats? Offer un Lord thanksgiving, and pay thy unto the most High.'" Man's c tution was thus spoken of: "M a double being; he is of com powers; he has two elements v him, which are always at war, a striving with each other. The the brute within him, the other angel; the one draweth him wards to the earth, the other him towards heaven; the one duces desires after pleasures,

ıess, and all which belongs to
ıt the other is ever ready to
e these animal wishes and evil
ıs to the will of God, and to
the law of the Lord in this
›y the sacrifice of evil passions.
ghest duty of man is to abstain
ırily from the indulgence of his
ssions. The end and purpose
he testimonies and judgments
the Lord has given man, is to
ınd teach him concerning the
in which he ought to walk.
'assover says, 'abstain from
s.' We do not sit down at the
› indulge our belly, but to get
engths to do God's will. If you
yourselves to inconvenience
sake of God's law, you bring a
:e that is pleasing to him. If
y sister (addressing the gallery),
to your house, you pay your
s a good Jewess ought. These
:rifices which you may bring,
› not fall into the error that
ı perform your religious
you may make a bargain with
o fail in your duties to your
men. Do not think so. Has
e Lord forbidden the use of
ıeasures and weights, or, what
same, the adulteration of food?
ot the Lord commanded you
› defile yourselves with any
ıable custom which defiled
? Morality is only the faithful
nion of duty. Do not fall into
·or of saying, I am a moral man,
honest, I am upright in my
. If the moral law emanates
God, you have no right to make
inction between law and law,
› and statute. When a man
thus to distinguish between the
f God and the institutions of
', you may rely upon it, that
when the arm of the State is too short, when the eye of the State is slow, he will be found a receiver of stolen things, and if not an adulterer he will countenance the evil doer. And one is a sinner as the other is. Do not separate religion from morality; it will only hurry you into a yawning abyss of destruction if you do; but cultivate religion and morality. Both are two sisters, wedded to each other. Cultivate willingness to bring sacrifices. Remember that to obey is better than sacrifice, to hearken unto the Lord better than the fat of lambs. Do not forget at this season that the wretchedness you will remove, the wrongs you will right, the happiness you will bestow, that the souls you will save between the two evenings, do not forget that all these are sacrifices which you may bring unto the Lord. You may rely upon it, that he who thus sacrifices will glorify the Lord at the time of the restoration. This offering to Him shall be pleasant as in days of old, as in former years, and he who offers it shall enjoy those delights which eyes never saw, ears never heard, and which never entered into the heart of man to conceive."

The chief rabbi preached standing in front of the ark, and the sermon was delivered with great animation, and without any assistance from notes. At the conclusion he offered an extempore prayer of great earnestness and pathos, and the congregation then dispersed. Two little boys went up to the chief rabbi, and received from him a patriarchal blessing before they left the synagogue. Such, then, was the service so far as I could follow it and comprehend it. It was with feelings of profoundest melancholy that all through the service I had gazed

upon this faded remnant of Israel's once glorious worship. How changed now from those grand days of old, when

"—— rose the choral hymn of praise,"
And trump and timbrel answered keen,
And Zion's daughters poured their lays,
With priests and warriors' voice between.
No portents now our foes amaze,
Forsaken Israel wanders lone;
Our fathers would not know thy ways,
And thou hast left them to their own."

As I walked homeward, those other words of Sir Walter Scott came into my mind—those glowing words in which he depicts the past and present of the house of Israel. "Read the ancient history of the people of God, and tell me if those by whom Jehovah wrought such miracles among the natives were then a people of misers and usurers." I thought of those names to which any nobility of modern times, "is as the gourd compared with the cedar, names that ascend far back to those high times when the Divine Presence shone on the mercy seat between the cherubim, and which derive this splendour from no earthly prince, but from the Awful Voice which bade their fathers be nearest of the congregation to the vision. Such *were* the princes of the house of Jacob, now such no more. They are trampled down like the shorn grass, and mixed with the mire of the ways."

GEORGE FOX AND THE EARLY QUAKERS.

From Mr. Stoughton's "Ecclesiastical History."

THE rise of Quakerism must be sought in the life of its founder. If ever the child was father to the man it certainly was so in the case of George Fox. Born of humble but virtuous parents—his father, Christopher, an honest weaver, winning amongst his companions the name of "righteous Christer;" his mother, Mary Lago, a pure-minded woman, sprung from a family stock which had borne fruits of martyrdom—he was not likely in early days to see much of immorality, nor were the folks who crossed his parents' threshold, and whom the boy heard talking round the hearth-stone, likely to be otherwise than the better sort in morals; yet their cheerfulness and mirth shocked little George so much that he would say within himself, "If ever I come to be a man, surely I will not be so wanton." He was too precocious to like childish games, and showed his activity of intellect and depth of feeling in strange questions about religion, and in ways of worship unlike his mothers'. When only eleven he had inward monitions, inclining him to an ascetic life, and impulses which two hundred years earlier would have made a youth of his stamp an exemplary monk. Apprenticed to a dealer in leather and wool, who bred sheep for the sake of the fleece, George was set to watch the flocks, and in his shepherd life he found "a just emblem of his after ministry and service." As he grew older men admired the justness of his dealings, and in his "verily" found what was more than equivalent to another man's oath, so that it became a proverb, "If George says verily there is no altering him." When business or persuasion took him to the market or the fair his righteous soul was vexed with what he saw and heard, for even drinking healths appeared offensive, and he would return from the gaiety of the gathering to mourn in secret through sleepless nights over the world's vanity and sin. He resolved to separate from his acquaintances, and to spend a life of retirement and devotion. None of

ofessions of religion in those days
is views. The Episcopal Church
d little better than the world;
ıts and Independents were not
ently spiritual; current forms of
gy did not supply the necessities
young inquirer; and, therefore,
ude and fasting, in the Scriptures,
ı communion with his own deep
ıts, George Fox sought to satisfy
nger of his soul.

intellectual character of this re-
ble person is not easily measured.
ising little of the logical faculty,
ring argumentative forms of
ıt, and altogether ignorant of
ian methods of induction, he
evertheless a keen, lightning-like
of penetrating hidden truths and
ng open secret things. By intui-
perception he reached spiritual
. He felt a great deal to be right
he could not prove to be so; and
which to men of another mould
l occult and shadowy, to him
ed firmer than the earth on
he trod. He cared not for the
ngs of truth; the nakeder it was
the better. He could boast of
tical imagination, yet he possessed
ligious power of realizing what
ieved, and had he been a school-
e would have been as decided a
t as Thomas Aquinas.

rge Fox had strong sympathies
hat is spiritual, everywhere and
things, but especially with what
n religion. As in striving after
ıe was ever breaking shells to get
ıels, so in his pantings for fellow-
ith God, which constituted the
pressing need of his nature, he
ıtolerant of forms. He had no
ce with any ceremonial avenues
ch to walk up to the temple of
ernal, but rather longed for an
wing to fly at once to the mount
, forgetful, in his sincere raptures
conditions of humanity, and not
ering that in pursuit of the
t as well as of the humblest ends,
mortals cannot dispense with means,
and that we are all of us two-sided
beings, needing helps from without to
strengthen and preserve what is most
Divine within.

In morals his character was more
than unimpeachable. Rarely has a
man been found so just and true, so
virtuous and temperate, so benevolent
and pacific; although, withal, so bold,
and even severe, in rebuking falsehood,
hypocrisy, and every kind of sin. His
moral indignation, which was sometimes
misplaced, made him forgetful of the
courtesies of life, and the rudeness
which he thus displayed served to in-
crease both the animosity and the
number of his enemies.

Mysticism formed his whole character.
It penetrated his intellect. It pervaded
his spirit. It was the soul of his
religion, and the mainspring of his
morality. It inspired him with the
love of solitude and the love of nature.
To get away from his fellow creatures,
to commune with himself and with
God, amidst the solitudes of creation,
became his chief delight. Not that
when he speaks of wandering in fields
and orchards, and of getting into the
depths of forests and the hollows of
trees, it was with a poet's perception of
nature's mysteries. He rather wished,
whilst away from the noisy world, in
the deep silence of a summer's noon or
winter's night, to open his inmost self
to the Spirit of God, to uncover the
hidden harp that an invisible finger
might touch the strings; to walk in an
inward light, to enjoy the indwelling
Christ, and to receive revelations of
truth and love from those pure realms
where they everlastingly reign. George
Fox often deluded himself, and mistook
for the Divine what was merely human,
but that the Holy Ghost wrought
within his heart in a powerful manner
who can doubt? His errors were often
the shadows of everlasting verities;
some of his aberrations came from
noble, self-denying impulses; and with

respect to him it might be aptly said, "And e'en the light that led astray was light from heaven."

The solitary became ascetic, as was natural. He denied himself the common comforts of life; he would not eat and drink like other people, and for a while he belied the name of "friend," and walked about like a hermit or a ghost. "And when he came into a town, he took a chamber to himself there, and tarried sometimes a month, sometimes more, sometimes less, in a place; for he was afraid of staying long in any place, lest, being a tender young man, he should be hurt by too familiar a conversation with men." He had deep spiritual exercises of soul. No one could be more conscious of the existence of evil powers—of Satanic agencies in the invisible world to which the inner nature of man belongs, even in the present life. But applying to himself the holy words, "In returning and in rest shall ye be saved; in quietness and in confidence shall be your strength," he sought refuge from his mysterious troubles by "abiding under the shadow of the Almighty." Describing his experience when he was pressed by the greatest of mystical problems, he says:—"One morning, as I was sitting by the fire, a great cloud came over me, and a temptation beset me; but I sat still. And it was said, 'All things come by nature,' and the elements and stars came over me, so that I was in a manner quite clouded with it. But as I sat still, and said nothing, the people of the house perceived nothing. And as I sat still under it, and let it alone, a living hope arose in me, and a true voice, which said: 'There is a living God, who made all things,' and immediately the cloud and temptation vanished away, and life rose over it all; my heart was glad, and I praised the living God."

Fox was mighty in prayer. So great an effect he produced on one occasion that the persons present felt as if the house were shaken with a mighty wind, and the day of Pentecost had once more fully come; and Penn declared: "The most awful living reverent frame I ever felt or beheld, I must say, was in his prayer." By Fox's public teaching he became more widely known, and exerted an influence which has lasted from that day to this. Believing in the fundamental doctrines of Christianity, and regarding them in an anti-Calvinistic light, strong in a simple Evangelical faith, but without any theological discipline of thought, preferring the language of Scripture to the words of men, he added to all this, as the first-fruit of his mystical tendencies, a belief in the "inward light," even the revelation of Christ in the soul; not as superseding Holy Scripture, but as its necessary witness and its gracious supplement. He dwelt very largely upon redemption through Christ, as consisting in deliverance from sin; not simply from its guilt, but from its power,—a view of salvation of the very last importance, and one which had been at least partially obscured through the prominence given by some theologians of the day to the doctrine of pardon, and the change effected in our legal relationship by the work of Christ, without a due exhibition of the moral change in the heart and life, which forms so important an aspect of the one salvation of the gospel of God. He dwelt much on the subject of man's deliverance from sin itself—from its power and practice—which the Divine Redeemer had accomplished. Ideas of human perfectibility through Christ blended with Fox's conceptions of holiness and of the work of the Spirit, and his notion of Christianity as a purely spiritual system led to further peculiarities, which, in fact, chiefly distinguished this remarkable teacher in the estimation of contemporaries. Hence sprang his opposition to sacraments, to ceremonies, and to forms of prayer, and also his delight in the exercise of silent worship. Hence, too, his dislike to all

sory support of the ministry,
r by tithes or taxation; together
horror of human priesthoods,
ven of any order of Christian
s educated and exclusively set
for the service. His condemna-
the use of oaths, and of the
e of war, resulted from his rever-
or the Supreme Being, and from
ep sympathies of his benevolent
with the pacific spirit of the

his oddities attracted still more
than his preaching. He wore
ng hair, and clothed himself in a
leather; things, however, of
too much has been made by his
phers, seeing that this sort of
was worn only for a time, and
lapted for rough use, while it
ot so very strange in an age of
doublets. Nor was numbering
ys of the week, instead of calling
y their usual names, so peculiar
upposed, since it appears to have
he practice of Independents and
ts to do the same. Nor did
" and "thou" sound so strange
the present day. But the stern
to take off his hat before
ly, even before magistrates;
olence with which he assailed
ts" and all ministers; the terms
plied to parish churches, calling
"steeple houses;" the encou-
ent he gave to the preaching of
n; and the manner in which he
ly testified against evil, made
piritual reformer appear a most
ric personage, and brought down
him ridicule and abuse, and a
deal of what was very much

His testimonies were delivered
es, at fairs, at inns, in courts of
, and in places of worship.
the bell rang for church, it
his soul as a sign that the
l was going to be sold, not given
it money and without price; and
honest enthusiast went to the
house, to interrupt the minister
and protest against his ministry. This, of course, could not be tolerated, and presently he found himself shut up in filthy cells, or set in the public stocks. The punishment was severe, monstrously and beyond all proportion to the offence, but the offender clearly put himself in a false position. With no taste for Gothic architecture, looking upon cathedrals as popish mass-houses, he could not endure the sight of the beautiful spires of Lichfield; so pulling off his shoes he walked through the streets, and thinking of pagan persecutions there in old times, cried "Woe, woe to the bloody city." The magistrates of Derby most unjustly convicted him of blasphemy, under the late Act against atheistical opinions, and sentenced him to six months' confinement in the House of Correction. He subsequently moderated some of his excesses, but this did not secure him against outrageous persecutions and intolerable sufferings. * * *

Fox appeared before the Lord Protector. The meeting of the two at Whitehall must have been a remarkable scene. Both mystical, but in different degrees—both enthusiastic in religion, and perhaps equally sincere in the most erratic forms of their respective faiths—the man in power excelled in that practical shrewdness and common sense, which were not altogether wanting in his persecuted brother; and, while the latter was throwing the religious world into disturbance, the former aimed at restoring it to order. Cromwell reproached Fox for opposing the regular clergy. Fox told Cromwell that all Christendom had the Scriptures; but that those who preached were destitute of the Spirit by which the Scriptures were written. Thus two strong wills came into collision. But when the Quaker went on lovingly to talk upon the mysteries of spiritual experience, it touched the heart of the Lord Protector at once; and pressing his friend's hand, whom

he allowed to wear his hat in his presence, he said: "Come again to my house; if thou and I were together but one hour in every day we should be nearer to each other. I wish you no more ill than I do to my own soul."

Fox had many followers, and the character of the master reproduced itself in his disciples. Organization in so large a body soon became a necessity; and, in spite of the extreme spiritualism of the system, the Quakers were consolidated into a sect, having a gradation of ecclesiastical courts, under the name of "meetings," as elaborate as those of completed Presbyterianism, yet vesting all power in the people, and combining liberty with subordination. Some early Quaker preachers vied with Fox in simplicity, earnestness, and courage. Edward Burroughs, a man of great spirituality and power, would step into the wrestlers' ring—as lusty peasants on a summer's evening kept up the ancient sports on the village green—and speak to the rustic spectators with "a heart-piercing power." He thundered against sin—to use the Scripture-coloured language of his admirers, and broke stony hearts; his bow never turned back, and his sword returned not empty from the slaughter of the mighty. "And, although coals of fire, as it were, came forth of his mouth, to the consuming of briars and thorns; and he, passing through unbeaten paths, trampled upon wild thistles and luxuriant tares, yet his wholesome doctrine dropped as the oil of joy upon the spirits of the mourners in Zion." But there were people numbered amongst the Quakers—for the term was widely and vaguely applied—who had not the wisdom and gentleness of Edward Burroughs. One at least of these persons—in imitation of the Oriental method of teaching by signs, as seen in the Hebrew prophets, and also after the manner of the Russian anchorites — went forth in public stripped and naked, making a wailing like the dragons, and a mourning as the owls. George Fox himself says: "The Lord made one go naked among you, a figure of thy nakedness, and as a sign amongst you, before your destruction cometh, that you might see that you were naked and not covered with the truth." But, notwithstanding he speaks of this singular manifestation in such terms, he is not to be held responsible for the manifestation itself. Nothing of the kind occurred in his own history, nor, as far as we can discover, in that of any distinguished, or even any recognised, member of the Society of Friends in this country. * * *

The amount of persecution inflicted upon Quakers by magistrates and by mobs during the Commonwealth is almost incredible. *Fox's Journal* and *Sewel's History* abound in examples of the cruelties which they endured. Cromwell's latter Parliaments disliked Quakers as much as other people did; but Cromwell himself, although disapproving of their disorderly conduct, showed mercy to the offenders. Treatment such as they generally received reflects, beyond anything else, upon the character of the times for toleration and Christian justice. England at large could not have learned the doctrines of religious liberty, and must have been sadly out of sympathy with Cromwell and others to have inflicted such wanton barbarities upon people who were harmless as a rule, and mischievous only in a few exceptions. As they quietly worshipped God, parish ministers would rush into their places of meeting—accompanied by people armed with staves, cudgels, pitchforks, "and such-like armour"—and interrupt the Quaker preacher more than any Quaker preacher, at the very worst, had ever interrupted them. Yet, under these circumstances, the poor Quakers disturbed—not the people disturbing—were hustled off to gaol.

THE BASS ROCK AND ITS MEMORIES.

PART FIRST.

ı age of steamboats and railways of our readers no doubt take the summer or autumn excur- ɔf the tourist, whether in our ritish Isles or abroad. As mid- ır comes round, with its early ıg and long evening hours, thou- ıre borne on the swift wings of to the northern parts of our drawn thither by the varied ions of its picturesque metro- ınd still more by the sublime ɣ of its highland glens, lochs, ɔuntains.

hope there are few of our ı who return to their City homes ɔupations with minds as empty ırren as those which Cowper s to the travelled youth of his ho went abroad but to prove on ırn—

ıuch a fool that had been sent to roam,
ed a fool that had been kept at home."

ı one thing to have made the tour of Europe, or the smaller Scotland, that we may say, on home,—"I have seen all that ɔe seen; I have climbed this ıountain, sailed through these visited that picture gallery; I azed on the exterior, and ex- the interior of the most magni- churches and minsters—have ıe inscriptions written on the ıbs at Rome, and have followed ıded Romanists through all the nies of their Holy Week," &c.:— uite another thing to have ad- ınd investigated all those won- nature and art with an intel- t eye and a reflecting mind. rist may travel from London to les, passing six months of the the most interesting places on ermediate route, and returning ı the Mediterranean, may survey s eyes all that is magnificent on the coast between Alexandria and Southampton, and may yet return scarcely one whit the wiser; while *another* traveller may, in the course of a few weeks or days journeying between our metropolis and Inverness, pick up stores of knowledge, by which his own mind is enriched, and which he may deal out, from time to time, to his listening and wondering little ones at home. The whole difference lies in the intelligent observation of the traveller.

From among the many spots interesting to the Scottish tourist, we have selected one for our present notice. We allude to the Bass Rock, an island in the German Ocean, about two miles from the shore, and about three miles east from the ancient royal burgh of North Berwick. The island is about a mile and a half in circumference, rising about 420 feet almost perpendicularly from the sea. Being precipitous on three sides, to the height of about 200 feet, it is accessible only towards the south-west; where it shelves down to the water's edge. Even on this side the landing is difficult, and in a heavy swell impossible. Everything belonging to this crag is full of wonder and interest, whether we consider the volcanic convulsions by means of which it was elevated from the depths of the ocean, countless centuries ago, rearing its lofty crest, an island fortress, without human hands;—the events connected with its historical existence or the various uses to which it has been applied by the agency of man, for good or for evil.*

* By the joint labours of the geologist, the historian, the zoologist, the botanist, and the martyrologist, an interesting book on this subject has been compiled, and now lies before us, embracing all that is most notable in the history of the Bass Rock.

he allowed to wear his hat in his presence, he said: "Come again to my house; if thou and I were together but one hour in every day we should be nearer to each other. I wish you no more ill than I do to my own soul."

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l, drawn thither by the varied
:tions of its picturesque metro-
and still more by the sublime
ry of its highland glens, lochs,
ıountains.

ı hope there are few of our
rs who return to their City homes
ccupations with minds as empty
barren as those which Cowper
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who went abroad but to prove on
turn—

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ılled a fool that had been kept at home."

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be seen; I have climbed this
mountain, sailed through these
visited that picture gallery; I
gazed on the exterior, and ex-
l the interior of the most magni-
churches and minsters—have
the inscriptions written on the
ɔmbs at Rome, and have followed
ɔluded Romanists through all the
onies of their Holy Week," &c.:—
quite another thing to have ad-
and investigated all those won-
ɔf nature and art with an intel-
nt eye and a reflecting mind.
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:illes, passing six months of the
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gh the Mediterranean, may survey
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From among the many spots interesting to the Scottish tourist, we have selected one for our present notice. We allude to the Bass Rock, an island in the German Ocean, about two miles from the shore, and about three miles east from the ancient royal burgh of North Berwick. The island is about a mile and a half in circumference, rising about 420 feet almost perpendicularly from the sea. Being precipitous on three sides, to the height of about 200 feet, it is accessible only towards the south-west; where it shelves down to the water's edge. Even on this side the landing is difficult, and in a heavy swell impossible. Everything belonging to this crag is full of wonder and interest, whether we consider the volcanic convulsions by means of which it was elevated from the depths of the ocean, countless centuries ago, rearing its lofty crest, an island fortress, without human hands;—the events connected with its historical existence or the various uses to which it has been applied by the agency of man, for good or for evil.*

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he allowed to wear his hat in his presence, he said: "Come again to my house; if thou and I were together but one hour in every day we should be nearer to each other. I wish you no more ill than I do to my own soul."

Fox had many followers, and the character of the master reproduced itself in his disciples. Organization in so large a body soon became a necessity; and, in spite of the extreme spiritualism of the system, the Quakers were consolidated into a sect, having a gradation of ecclesiastical courts, under the name of "meetings," as elaborate as those of completed Presbyterianism, yet vesting all power in the people, and combining liberty with subordination. Some early Quaker preachers vied with Fox in simplicity, earnestness, and courage. Edward Burroughs, a man of great spirituality and power, would step into the wrestlers' ring—as lusty peasants on a summer's evening kept up the ancient sports on the village green—and speak to the rustic spectators with "a heart-piercing power." He thundered against sin—to use the Scripture-coloured language of his admirers, and broke stony hearts; his bow never turned back, and his sword returned not empty from the slaughter of the mighty. "And, although coals of fire, as it were, came forth of his mouth, to the consuming of briars and thorns; and he, passing through unbeaten paths, trampled upon wild thistles and luxuriant tares, yet his wholesome doctrine dropped as the oil of joy upon the spirits of the mourners in Zion." But there were people numbered amongst the Quakers—for the term was widely and vaguely applied—who had not the wisdom and gentleness of Edward Burroughs. One at least of these persons—in imitation of the Oriental method of teaching by signs, as seen in the Hebrew prophets, and also after the manner of the Russian anchorites — went forth in public *stripped* and naked, making a wailing like the dragons, and a mourning as the owls. George Fox himself says: "The Lord made one go naked among you, a figure of thy nakedness, and as a sign amongst you, before your destruction cometh, that you might see that you were naked and not covered with the truth." But, notwithstanding he speaks of this singular manifestation in such terms, he is not to be held responsible for the manifestation itself. Nothing of the kind occurred in his own history, nor, as far as we can discover, in that of any distinguished, or even any recognised, member of the Society of Friends in this country. * * *

The amount of persecution inflicted upon Quakers by magistrates and by mobs during the Commonwealth is almost incredible. *Fox's Journal* and *Sewel's History* abound in examples of the cruelties which they endured. Cromwell's latter Parliaments disliked Quakers as much as other people did; but Cromwell himself, although disapproving of their disorderly conduct, showed mercy to the offenders. Treatment such as they generally received reflects, beyond anything else, upon the character of the times for toleration and Christian justice. England at large could not have learned the doctrines of religious liberty, and must have been sadly out of sympathy with Cromwell and others to have inflicted such wanton barbarities upon people who were harmless as a rule, and mischievous only in a few exceptions. As they quietly worshipped God, parish ministers would rush into their places of meeting—accompanied by people armed with staves, cudgels, pitchforks, "and such-like armour"—and interrupt the Quaker preacher more than any Quaker preacher, at the very worst, had ever interrupted them. Yet, under these circumstances, the poor Quakers disturbed—not the people disturbing—were hustled off to gaol.

THE BASS ROCK AND ITS MEMORIES.

PART FIRST.

ıis age of steamboats and railways
r of our readers no doubt take
in the summer or autumn excur-
of the tourist, whether in our
British Isles or abroad. As mid-
ner comes round, with its early
ing and long evening hours, thou-
ɜ are borne on the swift wings of
ı to the northern parts of our
d, drawn thither by the varied
ctions of its picturesque metro-
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The more precipitous parts of the rock are the abodes of its aquatic inhabitants, of whom there are various kinds. The most remarkable of these is the Solan goose, or gannet, of whom it is estimated 10,000 or 16,000 resort thither annually. These feathered inhabitants give to the Bass a snowy-white appearance. To those who view it from a distance, at the time of their residence there (from March till September), when the dark-browed rock is encircled with myriads of these and other sea fowls, wheeling around it in all varieties of plumage, screaming in all the notes of the aquatic scale, the scene appears like enchantment :—

"Who can recount what transmigrations there
Are annual made? What nations come and go?
And now the living clouds on clouds arise!
Infinite wings! till all the plume-dark air
And rude resounding shore are one wild cry."
THOMSON.

This island rock is perforated by a profound cavern occasionally accessible at low tide, but not deserving any special notice. About half-way up the southern slope of the rock there is a small chapel which is associated with the early introduction of Christianity into Scotland. The site of this chapel is believed to have been originally the cell of one of those religious hermits who, in all times of persecution for the faith of Christ, have been driven into retirement in order to escape the fury of their enemies, or to worship God undisturbed by the turmoil of the surrounding world. The name of this recluse was Baldred, or (Scoticé) Bandred. He lived in the sixth or seventh century, and was probably driven into his place of exile by the wars then raging between the Scots and the Picts. Many legends connected with his piety and miraculous gifts are recorded by his biographers, and obtained credence in the middle ages. For instance; it is said that at his command, a rock which was situated between the Bass and the adjacent shore, and which was dangerous to navigators, was lifted and driven like a ship on the coast, where it remained, a memorial of his miraculous power, and is still called, in honour of the saint, "Bandred's coble, or cock-boat." It is also related that, after his death, which took place at the Bass, his body was found in three different places at the same time.

It would appear from history, that although the chapel was erected on the site of St. Baldred's Cell, the building itself is of less ancient date. The Island of the Bass indeed formed at one time a parish, and the chapel was consecrated in honour of the saint in 1542, under the patronage of Cardinal Beaton. It may have been used occasionally as a place of worship after the Reformation, but of this we have no certainty. There was another old chapel in a neighbouring island, to which it was customary for the Cistercian nuns of North Berwick to pay an annual pilgrimage: at such seasons they may have visited the Bass Chapel likewise. However this may be, in the following century it had fallen into disuse. One of the prisoners in the adjoining fort speaks of it thus in 1677:—"Below the garden there is a chapel for Divine service: but as no minister was allowed for it, the ammunition of the garrison was kept therein."

We must now introduce our readers to this fort and garrison, the associations connected with whose history form the point of greatest interest to us as Christians and Protestants. At the base of the same slope on which the chapel stands, clinging, as it were, to the sides of the precipice, are the mouldering walls of a fortification, within which a number of our pious countrymen in North Britain were imprisoned in the reigns of Charles II. and his brother. We shall here transcribe a striking remark by the author

ıe historical part of the book
ɜ us (Dr. M'Crie):—
'hese two ruins, between which,
ıg even from their outward aspect
tructure, there occurs a chasm of
duration, are curiously enough
ɜstive of the two periods to which
ɜsearches extend, the interval
ɜen the first and the second em-
ıg what have been truly called
ark ages—dark in an historical
ɜll as religious sense; for it is a
ɜkable fact, that the lights of his-
ɜhine more brightly on our earlier
s, when the simplicity of the
tian faith was retained, than on
times, when the Pope reigned
ıount in our land. The old chapel
ɜs us back to those times of pri-
ɜ simplicity; while to the asso-
ns connected with the battered
ss at its base, this rock, barren
ınsignificant in itself, is mainly
ted for the interest it now pos-
ɜ in the eyes of Scotsmen."
e earliest proprietors of the island
the ancient family of Lauders
ıally designated The *Lauders of*
ass. It does not appear when it
ı first to be used as a fortification,
place of imprisonment; but we
in the year 1424 that Walter
't, eldest son of Mardae or Murdo,
of Albany, was arrested and sent
soner to the Castle of the Bass.
sland passed from hand to hand,
t last it became the property of
rnment, in the reign of Charles II.,
erdale having purchased it for him
the Provost of Edinburgh, into
e possession it had fallen in 1671,
,4,000 at the same time obtaining
mself the command and profits of
ounting to more than £100 yearly.
ıus became *Captain of the Bass.*
ınt," says Kirkton, "the use the
made of it was to make it a prison
he Presbyterian ministers; and
of them thought, when they died
e prison, (as Mr. John Black-
did) they '*glorified God in the islands.*' But it became a rule of practice among that sort of people, whenever any of them was called before the council, that either they behoved to satisfy the Bishop, which never one of them did, or else go to the Bass."

It is well known that Charles II., during his temporary residence in Scotland, had for selfish and political reasons feigned approval of the Presbyterian form of government and worship, and had even carried his complaisance and apparent zeal in its favour, so far as to give in his adherence to the *National Covenant*, by which the faithful members of the Scottish Kirk bound themselves solemnly to maintain its government, doctrine, and form of worship, and to root out Popery and Prelacy from the land.

Notwithstanding this his solemn promise, Charles, on his restoration to the throne of his ancestors, adopted the most stringent measures to establish prelacy in the northern parts of his dominions, and in this endeavour he was warmly seconded by the notorious Earl of Lauderdale, who was to him what the Duke of Alba had been to Philip II. of Spain, in his crusade against Protestantism in the Netherlands. For this purpose the Presbyterian ministers, who refused to conform to the episcopal worship, were ejected from their livings, in favour of the *curates*, whom the people were commanded to receive as their pastors, while field-preachings and conventicles in private houses were strictly forbidden, under penalty of the law. Among the other methods of extermination resorted to by the enemies of the Kirk one of the most effectual was imprisonment. In those days imprisonment, from whatever cause it may have been incurred, was a much severer punishment than it is in our own times. The prisoners were not only deprived of liberty on insufficient grounds, without trial and conviction, or in positive defiance of the laws of justice; but

the places of their imprisonment were of the most wretched description. "Immured in cells of the most diminutive proportions and often crowded to excess,—in living sepulchres, from which both light and air were systematically excluded, and where damp and cold, (squalor carceris) and every species of discomfort were considered essential parts of the punishment—multitudes, it may be easily believed, perished, unpitied and unknown, in these frightful abodes, under the hands of brutal jailors, and amidst untold privations. But, at the time of which we write, the prisons and tolbooths of Scotland were filled to overflowing; it was found necessary to provide more accommodation for the increasing number of delinquents, and the Bass, from its proximity to the capital, its security and perhaps its dignity as a castle, was selected as a fit receptacle for the leading men, especially for the Presbyterian ministers."

The situation of the prison on the island gave additional horrors to this place of exile. It was built near the edge of an overhanging precipice, where it must have formed a sort of reservoir for the perpetual dripping of water from above, while it was washed by the spray of the ocean from below, and exposed to the full violence of the eastern gales. Our historian says:—

"On a late visit to the ruins, I was struck by observing that in the western gable of this room (the room in which Blackadder died) is one small window which had served for light, but which is placed at such a height above the floor that the prisoners could see neither earth nor sky from it, while in the eastern gable there is another window placed at a lower elevation, but so contrived that it had looked only into a narrow passage formed by a wall built up against it, and enlightened by a higher aperture in the wall. By this piece of ingenious cruelty, the poor prisoners within would be furnished with a dim and borrowed light, and at the same time prevented from beguiling their captivity by gazing on mountain, tower, and town, or even on that heaven to which all their hopes were turned, and the struggling beams of which were so scantily afforded them. At the same time the sentries or keepers might by creeping along this passage, manage, through the inner grating, to observe the movements and hear the conversation of their prisoners."

We shall now give some particulars regarding the fate of those faithful Presbyterians who were imprisoned within these walls for conscience sake. The first we shall notice is Alexander Peden, well known in Scottish martyrology as a sufferer in the cause of the Kirk and covenant, and one of those holy men whose prophecies are recorded by his biographers.

He was settled as minister of New Glenluce, in Galloway, a short time before the restoration of Charles II., and was one of those who refused conformity to an Act of Parliament, passed in 1662 with a view to the re-establishment of Episcopacy in Scotland. That Act required all ministers who had been inducted since 1649 to receive presentation from their respective patrons, and collation from the bishop of the diocese in which they resided. Pedan, and many others, believing that this Act interfered with their spiritual functions as ministers of a Church whose Head was the Lord Jesus Christ alone, refused to obey, and, in consequence of their refusal, were ejected from their parishes.

In this way Peden was forced to leave the beloved charge of which he had been only a few years the pastor. On his last Sabbath at Glenluce he preached two most impressive sermons to his sorrowing flock, and closed his ministry among them with a solemnity which could never be forgotten by his hearers:—

"He continued the services till night, warning, encouraging, and comforting

and, when about to descend from
lpit, he closed the door of it, and
ing hard upon it three times with
ble, repeated as often these words
arrest thee in my Master's name,
one ever enter thee but such as
n by the door as I did."
a fact that neither curate nor
ed minister ever entered that
during the persecution that
ed, so that the church was com-
deserted and desolate, until the
ation restored to it a Presbyterian
er. Although Peden was thus
lled to leave his Church, he con-
to discharge his ministerial
ons in private houses contrary to
der for the suppression of con-
les, and, having been accused of
part in the rising of Pentland,
surrection of the Covenanters in
to obtain the redress of their
nces,) he was proceeded against
of the insurgents; and, after
vicissitudes, was imprisoned in
ass, in 1673. We have every
to believe that his imprisonment
upwards of four years. Some-
he and his fellow prisoners were
ted to assemble together for de-
al exercises in the morning and
g, but at other times they were
isly deprived of all mutual inter-
, and closely immured in their
te cells.

men of kindred spirits, fellow
rs in a holy cause, it would
ess be very refreshing to join to-
in prayer and reading of the
ures; and a further mitigation
ir hard captivity was permitted
year 1677, when the Lords of
ajesty's Privy Council passed an
lowing them two by two at a time
ve the liberty of the isle, and
the the fresh air, but this act of
ence seems not to have been ac-
l till the period of Peden's im-
ment had nearly expired. He
to have sustained all these
ngs with a patient spirit. In a
letter to one of the indulged ministers he thus writes :—

"We are close shut up in our chambers, not permitted to converse, diet, or worship together, but conducted out by two at once in the day to breathe the fresh air—envying (with reverence) the birds their freedom, and provoking and calling on us to bless Him for the most common mercies; and again close shut up by day and night to hear only the sighs and groans of our fellow prisoners; and oh! if we were such as none of these things move us; yea, while all things speak a feeding, lying storm. Our long fast will resolve in sad earnest; and when darkest, it will be light, and *most* care, *least* care. Oh, for grace to credit Him, (hitherto never cumbersome,) and His cross, in whatever piece of service, in bonds or freedom, He cuts out!"

About 1678 Peden presented a petition to the Privy Council, praying for his liberation, and for permission to retire into Ireland. This permission was not granted, but he and sixty other prisoners were discharged, under the penalty of perpetual exile from their native country. They accordingly embarked at Leith for Gravesend, to join a vessel that was to take them to America. In consequence of some delay in their passage, the vessel had sailed before they reached Gravesend; and the captain, who had conveyed them from Leith landed them in England, where they were kindly received and entertained for some time. Peden was again in Scotland on the day when the Covenanters were defeated at Bothwell Bridge, 1679. He then crossed over to Ireland, but was returned again in 1682. Once more he took refuge in Ireland from the persecutions of his enemies; and for some time he engaged himself as a servant in the county of Antrim. He returned to Scotland in 1686, with twenty-six Scottish exiles. They were all well provided with defensive arms, it being

then in the heat of what was called the *killing time* in their unhappy country. Peden's biographer gives the following anecdote regarding him :—

"On the 16th of April, 1685, Peden made a narrow escape. Being then at the house of John Nisbet, of Hardhill, a little before nine o'clock in the morning, a troop of dragoons was observed by the servants, who were working in the fields, coming up to the house at full gallop, upon which the servants ran to conceal themselves. Peden, and those who were with him in the house, fled for shelter to a moss, nearly two miles distant from the place where the servants were working. The way to this moss was by very steep ground, and at the edge of the moss there was a morass, about seven or eight yards broad, and altogether the place was well adapted for concealment, as well as for protection from military on horseback. Here, however, Peden and his companions were discovered. John Nisbet, a young man about sixteen years of age, had been with the servants in the field when the troop of dragoons came up, and, in his flight, being chased by some of the party, had made his way accidentally to the spot where Peden and about twenty more were lurking, which occasioned their being discovered. The whole party of dragoons were quickly informed of the prize within their reach, and about three hours after, they were joined by another party, who aided them in the pursuit. Peden and his friends, observing the enemy dismounting their horses to take the moss on their feet, for the purpose of securing them, after firing on both sides without effect, drew off and kept in the midst of the moss. When the dragoons, on seeing this, mounted their horses again and pursued them by the side of the moss, the Covenanters always kept themselves on such ground as the horses could not approach. They were pursued during the whole day, and ran about thirty miles without receiving any refreshment but moss water, till night, then they got a little milk. Peden then left his friends, and went away by himself."

During the same year numbers of persecuted witnesses for the faith were murdered in the fields. Peden was obliged to wander from place to place, seeking rest and refuge but finding none. Wearied at length with his long course of vicissitudes, and almost in despair—it is related, that on one occasion, on visiting the grave of his old friend and fellow sufferer—(Richard Cameron,) who had been killed by a party of dragoons, on Airs Moss, harassed and warn out in body and mind, he sat down by the side of the humble headstone, and, as he thought of the happiness of his beloved friend who had exchanged all his sufferings for the martyr's crown, while he himself was still enduring the scorching heat of persecution, meekly raising his eyes to heaven, he prayed—"O, to be wi' Ritchie."

Peden died in 1686, being upwards of sixty years of age. He was privately buried in the church of Auchinleck, but his ashes were not permitted to repose in peace—persecution followed him to the grave. His body was disinterred after it had lain in the dust six weeks ; and, after having treated his remains with contempt, his barbarous enemies carried them to the gallows foot, and there buried them.

THE TWO MARGARETS.

day in the blooming month
,
trees were greenly growing,
ain grim went down to the

when the tide was flowing.

as he led, that captain grim,
ed coat loons behind him,
faced maids, and he sware
t sea-swell should bind them.

burghers o' Wigton town
wn, full sad and cheerless,
ruthless captain drown
aidens meek, but fearless.

d they done, these maidens

ime all crimes excelling,
should be staked on the
sea-sand, [swelling?
wned where the tide was

, wae! but the truth I maun

ime was the crime of believing
but God, when the last false
ish plot was weaving.

m! spare them! thou captain
[them,
!—to a stake he hath bound
floods as they flow, and the
as they grow,
on be deepening round them.

d threescore years and three;
on the sand they bound her,
first dark flow of the waves
y grow
ly-swirling round her.

The other was a maiden fresh and fair;
More near to the land they bound her,
That she might see by slow degree
The grim waves creeping round her.

O captain, spare that maiden grey,
She's deep in the deepening water!
No! no!—she's lifted her hands to pray,
And the choking billow caught her.

See, see, young maid, cried the captain grim,
The wave shall soon ride o'er thee!
She's swamped in the brine whose sin was like thine;
See that same fate before thee!

I see the Christ who hung on a tree
When His life for sins He offered;
In one of His members, even He
With that meek maid had suffered.

O captain, save that meek young maid;
She's a loyal farmer's daughter!
Well, well! let her swear to good King James,
And I'll hale her out from the water!

I will not swear to Popish James,
But I pray for the head of the nation,
That he and all, both great and small,
May know God's great salvation!

She spoke; and lifted her hands to pray,
And felt the greedy water,
Deep and more deep, around her creep,
Till the choking billow caught her!

O Wigton, Wigton! I'm wae to sing
The truth o' this waesome story;
But God will sinners to judgment bring,
And His saints shall reign in glory.

JOHN STUART BLACKIE.

BRIBERY AND CHURCH DISCIPLINE.

THE licence and effrontery with which corrupt practices were carried on at the last General Election excited the shame of Englishmen, and the animadversions of our European neighbours. Four boroughs gained an unenviable notoriety, not perhaps because they were worse than some others, but because they were found out. The enquiries of the Royal Commission brought before the public gaze, in these four instances, the most flagrant and disgraceful bribery, and brought upon them scorn and rebuke, which were quite deserved, but from which the ill-desert of other boroughs was only screened by concealment. Men of the world confidently affirm that professing Christians are just as bad as other men in practical morality, just as unscrupulous in their dealings in the market, and quite as unprincipled in the conduct of exciting elections. Christian men know that such assertions too frequently proceed from ill-will; but they were not without their fears that some of their brethren, in the heat of a party contest, and knowing that bribery was being practised on the other side, might be carried away, and resort to measures which their calmer judgment would condemn. We are all in danger of making the conduct of others the rule and standard of our actions.

In some way, we hardly know how, the rumour got abroad that some members of the Independent Church in Lancaster—one of the boroughs alluded to—were involved in the scandalous proceedings of the last election. A painful solicitude induced persons in all parts of England to write to the newly-appointed pastor, the Rev. Elvery Dothie, B.A., "asking what steps the Church intended to take with regard to those of its members who had given or taken bribes, or who had in any way countenanced the dishonest an transactions of the late el And if there is any one thing cr amidst so much that is discred Lancaster, it is the course adc the Independent Church of th At a Church-meeting, held N 29th, 1866, the following res were unanimously adopted :—

"I. That this Church hereb on record its unqualified abhor the corrupt practices which s sively prevailed throughout L at the last General Election.

"II. That this Church has with much pain, that severa members have been guilty o bribing others, or receiving brib selves.

"III. That by this resolut Church passes its most severe upon its members implicated proceedings, declaring them been guilty of a heinous moral alike displeasing to the Holy G injurious to the highest a interests of society.

"IV. That this Church do itself with thus censuring suc members as have been involve illegalities of the last General I believing that, owing to the long ance of corrupt practices at e the *sin* of these had come to nigh overlooked, and that certa bers of the Church, trusting t lessly to themselves, rather th sulting the revealed will c suffered themselves to be dra doings of which they are now a and for which conduct they a penitent."

With the exception of one, since been cut off from Churcl ship, the eight or nine persons c were present, and held up the to these resolutions. We are know that none of the cas

, and for the most part they ixed up but very slightly with ir. The concluding statement fourth resolution must also be in mitigation. And we may at the proper course of private lation preceded the open notice matter in the Church, since it eady ascertained that the erring n were "ashamed" and "truly t." The pastor and the Church ave felt themselves in a very and painful position, but they shrink from their duty. The was public, and they did right in ing the resolutions. Mr. Dothie ed a long, faithful, and pointed at the Church-meeting, and on , December 16th, preached a on "The Sin of Bribery," the tion of which was earnestly ed by "various gentlemen—men and Dissenters, Conserva- nd Liberals." We are glad he length printed it.* And we ommend the unsparing exposure flexible tone of the preacher to spersers who say that a Dissent- nister lives to please, and must to live.

ibery," Mr. Dothie says, "comes y forms. But, however it comes, er it says, its real meaning is, u for sale? What's your price? an who offers you this insult is cker in souls, guilty before God, raignable at the tribunals of And as such your house should rbour him for a moment; having his speech you should on the close your ear against his voice. masters are ye who thus buy! are ye who are thus bought! ave forfeited your claim to the ges of freemen, for you sold your ght for a miserable mess of pottage. Perhaps you may say to me, 'If we like to buy, if we like to sell ourselves, it is no business of yours!' No business of mine Am I not then indeed my brother's keeper? Am I not still bound to you by the ties which none can loosen—of universal brotherhood and universal sonship? Am I not bound by all the laws of righteousness, love, and mercy, to chide you for your sins against the commonwealth, and to urge you to turn your feet again into the ways of virtue? As members of the same commonwealth with you, are not we who are innocent interested in the evil doings of you who are guilty? Are not our privileges infringed, if to serve your own ends you seek to buy the voices of others? Are not our rights betrayed if you for a paltry bribe sell your votes to the highest bidder? We must speak, and in proportion to our value of our rights and the appreciation we have of the importance of our privileges, will be the depth and earnestness of our language. No business of mine! Are we not obliged to trade with you, to associate with you, to live with you? Must not then your dishonesty touch us? Must we not reprobate it? Must we not try to cure you of it? If you can be dishonest in one thing, what guarantee have we that you will not in another? If you can traffic in your political principles, and give your political conscience over into the keeping of the highest bidder, you *may be* in business the most honest and upright man alive, but you must own that there are good reasons for grave suspicions."

But Mr. Dothie's sermon has tenderness as well as invective, sympathy as well as declamation. After meeting several objections that might be raised against preaching on the subject, he selects four texts, in each of which he finds a principle applicable to the case. The first, Neh. v. 9, refers to Nehemiah's vigorous reform of abuses, especially those of exorbitant usury, and the

* "HE SIN OF BRIBERY." A Sermon d in High Street Chapel, Lancaster, very Dothie, B.A. London: Elliot Lancaster: J. Nevatt. Price Two-

nobles buying the poor inhabitants of the land. With holy indignation he declares it to be a great "reproach." The second text, Rom. ii. 24, speaks of the name of God being blasphemed among the Gentiles through his own people, who make their boast in the law, and yet, through infractions of the law, dishonour God. "You boast of the Christianity of your land, and yet you bow down at the shrine of the god of drunkenness, and seat your senators in the Imperial Parliament by buying up with accursed money and drink the bodies and principles of them that have votes! You talk of the blessings of your religion, and quote your constitutional liberty and freedom as proofs, and yet you lend yourselves, or sell yourselves, to the service of those who have most money, and will stick at no unfair means to gain influence and power in the State! And the world takes knowledge of you; you may be sure of that. And God takes knowledge of you; you may be equally sure of that. * * * You will perhaps plead in your defence the heat of the contest, and the height of party feeling. Your penitence, my friends, will be more fully shown by your making no excuse, for there is one Scripture statement that robs you of all excuse,—'God will not suffer you to be tempted above that ye are able.'" The third text, 2 Sam., xii. 14, is used to show that "the good that comes to us through the commission of evil shall be unsubstantial and unlasting." The last text, 1 Pet. ii. 12, shows that the stain of the past can only be wiped out by reformation in the future: "that whereas they speak evil of you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." "Some who have defiled their hands have professed to me their determination never to have anything more to do with an election. Now, there I say these are wrong. Who should be found in the forefront of the battle for civil and religious liberty if it be not Christian citizens? Are all municipal and parliamentary elections to be left to the conduct of irreligious men, because God's people have not the courage to contest them purely? * * * 'We shall be defeated if we fight so,' you say. And what of that? Who was ever the worse for an honourable defeat? It is out of such defeats, out of the determination and the courage which they inspire, that honourable victories grow."

We would especially commend the ground which Mr. Dothie takes in requiring as a proof of penitence that the money taken as bribes should be restored. All true-hearted men will now sympathize with a Church which has thus vindicated its honour. We would fain hope there are no other Churches to which it might be held up as an example of what they should do. We pray that the minister and people who have spared no sacrifice to clear themselves of this evil, having cast out "the old leaven," may, by the blessing of God on their holy and united service, be the true leaven of the Kingdom in the town of Lancaster.

THE EARLIER HISTORY OF NONCONFORMITY IN BATH.

By J. Crossley-Hobart-Seymour, Esq.

In several numbers of the *Christian Witness* I have perused with much interest Historical Sketches of the Rise and Progress of Nonconformity or Congregationalism in various parts of the Kingdom. It seems desirable that all those persons who are possessed of materials, or documents, or authentic records which would shed light on the early struggles of Dissenting communi-

ot only in the counties and cities, ı the towns and villages of the)m, should place them at the dis- of those who might be deemed tent to prepare them for the public

some considerable time I have . in hopes that some person better ed than myself would undertake istory of Dissent in the City of with materials more abundant, apable of rendering the sketch :omplete. Not finding this ac- ished, I have employed my time, hope not unprofitably, for myself ıe Church of God, in collecting ranging every fact of importance ll under my notice, and the infor- ı that I am providentially pos- of. These sources united I hope ırnish me with a tolerably faithful ıt of the rise and progress of Non- mity in that once fashionable , which for so many years was the of attraction to the rank and ı of the United Kingdom; and I ı to lay my narrative before the immediately, before the oblivion time naturally produces should : the subject less eagerly sought, he distance of the events make read with greater indifference.

)ut the middle of the seventeenth :y, a Mr. Richard Gay preached ıy-Combe, near Bath. He was : of a Baptist Church in that place, as a most respectable and useful ter of Christ. His name is ap- d to some of the early letters of ristol Association; copies of which)e seen in "Ivimey's History of the sts." Living in persecuting times, the preacher and hearers in the l, which he had erected on his own , were frequently subjected to fines orshipping in what was oppro- ly termed a conventicle. Their es being wearied in punishing Mr. n this manner, came to the deter- ion of committing him to prison. ood man was confined in Ilchester Gaol at the same time that John Bunyan was immured in the prison in Bedford; and whilst thus similarly situated, a correspondence was maintained between these two eminent men.

I have failed to ascertain at what time Mr. Gay was removed to the society of the spirits of the just made perfect, but after his departure it appears that Hay-Combe was for many years supplied by various ministers, amongst whom I may mention Messrs. Hugh and Caleb Evans, of Broadmead, Bristol, and Mr. Beddome and Mr. Newton, of the same place. To this village a few serious people from Bath were accustomed to resort, at a time when there was no dissenting place of worship in that city.

The Society of Friends appear to have been the first Dissenters in Bath, for whom a meeting-house was erected soon after their organization as a religious body. Their place of worship stood in what was called Marchant's Court, but afterwards Northumberland Passage. Thomas Story, a very celebrated preacher amongst them, is said to have attracted great crowds, and several of the nobility of both sexes went to hear him. He was very popular, and continued to labour with great zeal down to the year 1719.

About the commencement of the last century, a small congregation of Presbyterians used to meet in an obscure place for religious worship. In process of time the numbers increased, and in the year 1720 it was resolved to erect a meeting-house for this society, in what was then called Frog Lane, but since New Bond Street. The first minister who preached there was Dr. Bennett Stevenson, who continued to officiate till his death, which happened in the year 1756. To him succeeded Mr. Frank, whose career was terminated in 1780. Mr. Armstrong was then called to occupy the pulpit, but in a very few years a fit of paralysis affecting his speech, rendered him incapable of

discharging the duties of his office. With his successor, Mr. Jardine, who had been a pupil of Mr. Belsham's, were introduced the soul-withering doctrines of Unitarianism, of which he became the zealous advocate. Great disapprobation was manifested by the people on account of the change, and several of the old members withdrew from attending the meeting. Mr. Armstrong died in 1797, and in less than three months after his decease, Mr. Jardine, his successor, was suddenly removed to another world. A little before his death, the meeting-house in Frog Lane was abandoned, and a more commodious place of worship was erected in Trim Street, which continues to be occupied by a Unitarian congregation to the present day.

Out of the old Presbyterian congregation originated the Baptist Church in Bath, for which Mr. Henry Dolling, one of the trustees of Frog Lane meeting-house, in the year 1726, opened his house in Widcombe for religious worship. They continued to assemble in this place for nearly twenty years, when the congregation increasing under the ministry of Mr. Parsons, the nephew of Mr. Dolling, a spot of ground was selected near the old bridge, in what was then called Garrard Street (now Somerset Street), and a spacious Baptist chapel erected, which was opened December 25th, 1768. Here Mr. Parsons laboured with considerable success, and maintained through the whole of his ministry an honourable character for integrity, consistency, and disinterested benevolence.

The Methodist leaders had now awakened great attention in the land, and during their frequent visits to Bath, in occasional discourses at different churches to which they were invited, they attracted immense auditories, and very many by their labours were awakened from the lethargy which had beset them. Fitted by every attribute of his large but simple mind to be an evangelist, but not an ecclesiast legislator, the apostolic Whitefield w forth as the Baptist of Methodism prepare the way for the Wesleys their coadjutors. But he was soon cluded from the churches, for the pardonable crime of collecting crow congregations, and being attended v an eagerness and multitude that aw ened the envy and enmity of brethren. Brief, however, as his labo were in those churches, amazing nu bers were called to the happy experie of the salvation of Jesus, such as be his joy and crown in the day of Lord Jesus Christ.

In one of his excursions to Bath, J Wesley encountered the noted B Nash, the presiding genius of its gaiet The incident is interesting, as be the first of those public interrupti of his ministry which were soon to generate into mobs, and agitate m of England and Ireland. The fashi able pretender hoped to confound preacher, and amuse the town, but w confounded himself. Mr. Wesley s there was great public expectation what was to be done, and he was treated not to preach, for serious c sequences might happen. The rep gained him a large audience, amo whom were many of the rich and fashi able. He addressed himself pointe to high and low, rich and poor. M of them seemed to be surprised, were becoming serious, when their ch pion appeared, and, coming close to preacher, asked by what authority did these things. "By the authorit Jesus Christ, conveyed to me by now Archbishop of Canterbury, w he laid hands upon me and said, 'T thou authority to preach the Gosp was the reply. "This is contrar act of parliament; this is a conventi rejoined Nash. "Sir," said Mr. Wes "the conventicles mentioned in that as the preamble shows, are sedit meetings, but this is not such; he no shadow of sedition, therefore

ontrary to that act." "I say it eplied Nash; "and besides, your hing frightens people out of their " Sir," asked Mr. Wesley, "did ever hear me preach?" "No." w then can you judge of what you heard?" "Sir, by common report." mon report is not enough; give ave, sir, to ask, is not your name ?" "My name is Nash." "Sir," nued Mr. Wesley, "I dare not of *you* by common report." The was too pertinent to fail of effect. was silenced, and withdrew.

eligious society was soon formed, a small chapel erected in Avon ;, where they continued to meet any years. After the lapse of years this place became too small commodate the crowds that at- l, and the foundation-stone of New Street Chapel was laid by Mr. y. Such was the origin of the yan body in Bath.

he year 1752 the well-known and esteemed John Cennick, and other ers of the Moravian congregation stol and Kingswood, visited Bath, rmed a society for that denomi- . They met for some time in a on what was then called Horse e. Increasing in numbers, they ined on building the Moravian l in Monmouth Street, which was l in the year 1765.*

1 was the state of affairs when Huntingdon visited Bath, about ır 1763, at the urgent solicitation ıy who were called under the y of Mr. Whitefield to the know- of God. They were very impor- with her ladyship to afford them ssings of that Gospel which had such a signal mercy to them- selves, and implored her to assist them in extending to other poor sinners the grace themselves had tasted. As willing as *they* could be to spread the joyful sound, *she* only sought the proper place, and was ready to embark in so desirable an undertaking. Just at that time Providence seemed to point out the way.

Her ladyship admitted that the Gospel was faithfully preached by Mr. Parsons, and on very many occasions attended his ministry. But as he was a Baptist, her ladyship was in this particular at variance with him. Mr. Parsons was a Baptist of the old school; very strict in point of discipline, and very rigid in the maintenance of certain peculiarities generally attendant on a limited and defective education. Mixed communion was not then tolerated, and if any of his members had only once participated with Pædobaptists in the Lord's Supper, they were on that account cut off from Christian fellowship.

Under these circumstances Lady Huntingdon felt it incumbent on her to comply with the wishes of the people. Commencements so auspicious as those at Brighton, Oathall, and Tunbridge Wells, determined her ladyship to enlarge her borders, and endeavour to extend the sphere of her usefulness; and no place being more frequented than Bath, or more in need of the Gospel sound than that scene of dissipation, she went thither, and taking a piece of ground in the Vineyards, erected a house and the beautiful chapel that has proved so great a blessing to that place and the kingdom in general. Thither she summoned the ministers who laboured for her—Mr. Whitefield, Mr. Shirley, Mr. Townsend, Mr. Romaine, and others, men of renown in their day. On the 6th of October, 1765, the chapel was dedicated to God, and the preaching of His everlasting Gospel. An immense crowd attended, and great numbers of the nobility who had been specially invited by Lady Huntingdon.

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e they continued for eighty years, 1845 erected a beautiful structure lotte Street, which was opened for service on the 10th of October of ar. The chapel in Monmouth s now used by the Plymouth Bre-

Mr. Whitefield preached the first sermon from these words: "Ye are the temple of the living God;" and the Rev. Joseph Townsend, rector of Pewsey, the son of the celebrated Alderman Townsend, of London, in the evening.

Here, for a considerable time, the Gospel was preached almost exclusively by ministers of the Church of England. The Hon. and Rev. Walter Shirley, rector of Loughrea, in Ireland; Rev. William Romaine, rector of St. Anne's, Blackfriars; Rev. Henry Venn, rector of Huddersfield; Rev. John Fletcher, vicar of Madeley; Rev. Dr. Henry Peckwell, rector of Bloxham-cum-Digby; Rev. Cradock Glasscott, vicar of Hatherleigh; Rev. Augustus Toplady, rector of Broad Hembury; Rev. Henry Jesse, perpetual curate of West Bromwich; Rev. Matthew Pawley, vicar of Dewsbury; Rev. Martin Madan, chaplain of the Lock Hospital; Rev. Dr. Haweis, rector of Aldwincle; Rev Thomas Pentycross, rector of St. Mary, Wallingford; besides both the Messrs. Wesley, and a host of others, all either statedly or occasionally officiated in this chapel.

Several of these clergymen were then in the frequent practice of preaching in the streets of Bath, particularly Mr. Shirley and Mr. Glasscott. A sermon by the latter, on the spot where the playhouse now stands, was the means of bringing many wanderers into the fold of Christ; and one by the former, under a large tree in Weston, was blessed to the conversion of Edward Miller, who was for a long period known as the zealous and warm-hearted clerk of the chapel. The burial-ground of this chapel, in which the sleeping dust of many of the early worshippers in the Vineyards' Chapel reposes till the resurrection morn, was set apart in 1773, when Mr. Shirley preached from the words of the prophet: "O earth, earth, earth, hear the word of the Lord." Galleries were erected in 1783 in the chapel. In this vineyard of the Lord many a tender plant has been reared, and many a tree of righteousness has yielded its correspondent fruit; and some ardent minds, winged with faith and fired with love, have issued from this sacred enclosure, and after improving their talents in the college of their noble patroness, have exhibited to others the excellent glory of Him who is the True Vine, and whose Father is the Husbandman.

Although the pulpits of her ladyship's chapels were generally supplied at this period by beneficed clergymen, yet, as a measure of necessity, from the great increase of the work, several who were not episcopally ordained were allowed to officiate in the Vineyards' Chapel—Sir Richard Hill, Captain Scott, Captain Joss, Howell Harris, and other distinguished personages; likewise some of the senior and most talented students from the College at Trevecca, were engaged at different times in ministering within its walls. Some of these preached or exhorted from the reading-desk, and others from the Communion table. These invidious distinctions became offensive to some of the members of the congregation, and caused much dissatisfaction. In 1779 matters came to a crisis, and Mr. Boddeley, one of the students from Trevecca, after preaching, read the following paragraph from a letter of Lady Huntingdon on the subject:—"In consequence of repeated insults her ladyship has received from several lay preachers, she has come to the determination that henceforth no lay minister shall officiate in her pulpits."

The exclusion of the lay preachers gave great offence to many who had been awakened, and converted, and edified by their preaching. Sixteen members withdrew, with the determination of opening another place of worship where they might enjoy the ministrations of those who were excluded, or any others their consciences approved. This led, eventually, to the formation of the Independent Church

h. The seceding members accord-
rected a chapel in Morford Street,
they called a Tabernacle, and
was supplied by ministers in Mr.
field's connection. Divine service
ld here for four years, but Mor-
treet being at that time very
eniently situated, and through the
ion of other causes, all that suc-
d not attend the new undertaking
its promoters had wished or ex-
. Several of the members re-
to the Vineyards' Chapel, the
gation became diminished, and
terest altogether was reduced to
low ebb.

his critical period, George Welsh,
a wealthy banker in London,
nly passed some weeks, if not
s, annually in Bath. This gen-
was much distinguished for his
encouragement of Dissenting
nies. The Rev. Cornelius Win-
Painswick, and Dr. Bogue at
rt, were much indebted to him
eir pecuniary support. At an
ted interview with Mr. Welsh,
he members of the Tabernacle,
vere addressed by the former to
fect: "When I come to Bath, I
at I have no home. I go to the
ards, and there I find a flock, but
no fence. I go to hear Mr.
is, in Garrard Street, and there
a flock surrounded with water,
h which I, at my time of life,
pass. I approve of your plan;
refore, you will build a meeting-
in a more convenient part of the
will undertake to support your
er for three years, at the expira-
which term you may be able to
t him yourselves."

consequence of this liberal pro-
the congregation vacated the
nacle, and took the Roman
ic chapel, the only one at that
in the city, near St. James's
e, which had been partially
ved by fire in the No-Popery
of 1780. On the night of its destruction, the priest had nearly fallen a victim to popular excitement. On running into the Town Hall for protection, he was rudely repulsed and thrown back on an infuriated mob, by whom he was maltreated, but his life was providentially saved. The incendiary was tried, and condemned to be hung, which sentence was carried out not far from the spot, in front of St. James's Church, probably the last execution in that place.

The managers of Lady Huntingdon's Chapel then purchased the Tabernacle, and converted it into a school-room; and while the Roman Catholic chapel was under repair, the new society took a room for public worship in Hetling Court, till the completion of their new meeting-house, and formed themselves into a Church on Independent principles. The first person to whom application was made to preside over this infant Church was the Rev. Thomas Tuppen, who had been a preacher in Mr. Whitefield's connection, and afterwards minister of the Tabernacle at Portsea, a man of great seriousness and of exemplary piety. Living at Portsmouth he went to hear Mr. Whitefield, who was to preach on the neighbouring common, and (which was so often the case under the ministry of that extraordinary herald of the Gospel) the word came to him not in word only, but in the demonstration of the Spirit and with power. He had gone to hear, not so much from curiosity as from the worse motive—to oppose, insult, and interrupt. "I had," said he, "therefore provided myself with stones in my pocket, if opportunity offered, to pelt the preacher, but I had not heard long, before the stone was taken out of my heart of flesh, and then the other stones, with shame and weeping, were dropped one by one out upon the ground."

Mr. Tuppen's labours were peculiarly acceptable and useful. During the four years of his residence in Bath, it is supposed that no less than two hundred

were converted through his ministry. From about twenty-five persons, who at first attended him, the number rose to seven or eight hundred. His manner of preaching was very striking. He was often heard to say, "If the attention be gained, half the business is done." It was never his wish to empty other places where the Gospel was preached, in order to fill his own; for, after observing the largeness of his own audience, he would often enquire whether the other places were full. When he was answered in the affirmative, he seemed to be much pleased, and would say, "Well, we may now hope something is doing!"

The hearers increasing beyond the means of accommodation, Mr. Tuppen, excited and encouraged especially by Lady Glenorchy, who promised a considerable sum which was lost by her untimely death, and others of his friends, took a piece of ground in Argyle Street, on which was afterwards erected the present chapel, which was opened October 4th, 1789. But Mr. Tuppen's health was then so much reduced that he was never able to preach a single sermon there, he could only attend the services of the day, which were performed by the Rev. William Jay, who afterwards became minister of the place for a very lengthened period.

Some time prior to the opening of Argyle Chapel, the declining health of Mr. Tuppen frequently disabled him from fulfilling his ministerial duties. Just at that period, Mr. Jay was engaged by Lady Maxwell, the executrix of the Viscountess Glenorchy, in supplying Hope Chapel, at the Hot Wells, Bristol, which had been erected at the joint expense of Lady Glenorchy and her friend Lady Henrietta Hope. He was there for nearly a year, not without proofs of acceptance and usefulness, as the place filled and crowded, and he was pressed by her ladyship to take the oversight of the congregation. At *the same time*, having preached in Bath before and during the illness of Mr. Tuppen, he received an invitation also to settle with the Church and congregation assembling in the chapel near St. James's Parade. For a time Mr. Jay was perplexed; but, while deliberating on these two proposals, some circumstances arose which immediately determined his movement towards Bath. "When Mr. Tuppen's recovery was quite despaired of," says Mr. Jay, "the deacons of the Church repaired to his dying chamber, and expressed a wish to have his advice and recommendation with regard to his successor, observing that though his opinion might not absolutely determine the choice of the people, it would tend much to influence, unite, and guide them. He only and instantly mentioned my name; and as this fell in with the conviction and wish both of the members and attendants, I was immediately invited to take the pastorate. I accepted the call, and was in due time ordained over them in the Lord." At this solemnity his venerated tutor, the Rev. Cornelius Winter, prayed and gave the charge, and the Rev. John Adams, of Salisbury, one of the senior students at Trevecca, preached on the duties of the people.

"The state of things at my coming to Bath," continues Mr. Jay, "was not considerable, but it was encouraging; and there seemed to be an open door, and not only room, but a call for increased exertion. Our Baptist friends had a Church, but it allowed of no mixed communion. The Wesleyans had an interest, which was very prosperous; and there was the chapel belonging to the Countess of Huntingdon, which had been a great blessing, but it was *then* supplied by Episcopalian ministers *only*. In the Church of England there was nothing which the Evangelical clergy who visited Bath would, according to their views, consider the Gospel; and none of them could gain admittance into any pulpit of the Establishment here for many years after my settlement,

that of my respected father-in-
10 was then officiating at Bath-
though his living was at a
e. Perhaps the opinion of such
as Mr. Wilberforce, an Episco-
himself, concerning the state of
here at that period, may be more
d than my own. In one of his
after kindly admonishing me
ıe admonition was not needless
less) to be very explicitly evan-
in every discourse, he says: 'I
are that your own congregation
ot stand in need of this; but,
my dear sir, you are a debtor
) Greeks and barbarians. Con-
he situation in which you stand
another minister in Bath whom
the poor, wretched upper classes
tely to hear who preaches the
.! They come, perhaps to your
; they never heard the word of
fore; they may never have
r opportunity. Pity them, my
ir, as I know you do. They,
all others, deserve to be pitied.
! have been more acquainted
ıem than you, and am thereby
re impressed with the sense of
vretched ignorance in spiritual
"

ı was the state of religion in 1789,
Ir. Jay became minister of Argyle
. The higher classes laughed at
ınd prided themselves on being
what they called its fanaticism;
he lower classes were grossly
ıt, abandoned to vice, and had
into heathenism, or a state
y to be distinguished from it.
ergy, as Southey observes, had
at authority which may always
ınd at least the appearance of
; and they had lost that respect
y which the place of authority
ımetimes so much more worthily
plied.

ould be superfluous to enlarge on
ensive and permanent popularity
Jay, who, from his first appear-
ı the pulpit, at the age of sixteen,
till he retired from it when eighty-four years of age, fixed and held the attention of the public; and who, during this lengthened period, was heard with equal interest by the aged and the young, the learned and the illiterate, who always crowded, wherever he presented himself, to listen to his teaching. During the pastorate of Mr. Jay, Argyle Chapel was twice enlarged, once in 1804, and again in 1821.

Soon after the removal of the congregation from the chapel near St. James's Parade, it was again occupied by another party. This was the second secession from the Vineyards' Chapel, occasioned by some disputes on the affairs of management. Mr. Green, who had his education at Lady Huntingdon's College, became the minister of the new interest, and continued to officiate there till his death, which occurred in 1798. It was then bought by the Society of Friends, and at their first meeting the celebrated Wilberforce and Buckland were present. It remained in their possession up to this present year, when the Methodist Free Church purchased it, and it has been named by them "Hope Chapel." It was opened for Divine service on Sunday, July 15th, 1866. The chapel will seat about six hundred persons, and since it has passed into the hands of the present holders has been greatly improved.

In October, 1852, Mr. Jay resigned the pastoral charge of the Church assembling in Argyle Chapel, after an affectionate and happy connection of more than sixty-three years. His Church was soon divided into two—the one under the pastoral care of the Rev. William Dyer, the other under the pastoral care of the Rev. Richard Brindley, for whom and whose people Percy Chapel was built.

On the 20th September, 1821, a new Independent chapel (54 by 62 feet), built for the Rev. G. Ingram, was opened in Bath, and three sermons

were preached by Dr. Tidman, then of Frome, Mr. Davis, of Bath, and the late Mr. Thorpe, of Bristol. The foundation of this chapel in Quiet Street was laid in the month of April in the preceding year, when an address was given by Mr. Ingram to a numerous and attentive audience. The present minister is the Rev. James Bromley.

Besides the congregations meeting in the foregoing chapels, there are several sections of the Wesleyans that have separated themselves from the old conference, and several congregations of the Baptist denomination. The oldest Baptist chapel, the history of which has been detailed at the beginning of this paper, is spacious, and has a gallery of considerable size. There is another called Providence Chapel, in the Lower Bristol Road, another at Widcombe, and Kensington Chapel, which had been originally a chapel of ease to the parish of Walcot. Calvinistic Methodism has well achieved its mission. It resuscitated the Calvinistic Churches of the American colonies, and endued them with an evangelical energy, which not only continues but grows in our own day. The new impulses which Methodism gave to the Episcopal Church originated that Evangelical or Low Church party in England, which has been the chief redemption of the National Church in later times. It revived the Calvinistic Nonconformity of England, pouring life-blood into the dying churches preserved from extinction, and reanimated the languishing Nonconformity of the last century. It accomplished its appointed task, an inestimable work; and if its visible remains as a religious party are not what its adherents may have hoped, its remaining influence on British Christianity is profound, and will be, probably, to the end of time.

THE LATE REV. JOHN CAMPBELL, D.D.

THERE passed out of life, on Tuesday morning, the 26th March last, after a short but severe illness, the Rev. Dr. JOHN CAMPBELL; a man well known in both hemispheres as a minister and an editor, and valued by all who were intimately acquainted with him as a warm-hearted, faithful friend. Tidings of his unexpected decease ran through the metropolis, and filled the minds of multitudes with sorrow and surprise; and the intelligence, as conveyed by the daily papers, was received with similar feelings in the length and breadth of the land. Born in the year 1795, in Forfarshire, Scotland, he was permitted slightly to exceed the natural age of man, though from his physical build and strength, his undimmed eye and undecayed mental power, there was reason to imagine that he might have survived many years in the comfort and repose to which he had recently been conducted by the providence of God; but the will of the Master was otherwise. The voice was heard, saying, "Come up hither," and he has entered, we doubt not, into the joy of his Lord.

The Nonconforming journals have freely sketched his life and labours, and given full reports of his funeral obsequies at Abney Park Cemetery, where, perhaps, the largest concourse of persons assembled that was ever collected in that place of burial on a similar occasion. It is not our intention to present a biography of our departed friend, but simply to place on record our impression of his Christian character and work, and especially in connection with the *Christian Witness* and *Christian's Penny Magazine*.

Favoured with but few advantages of

ational kind in very early life, ustry and force of character mends for scholastic deficien- id raised him to a point of eminence from which he was make an impression for good on denomination and on others its pale. Consecrating his Christ while quite a young prepared for the work of the n ministry by studying at the ity of St. Andrew's, from which wards received his diploma of in Divinity. Attracted to Glas- the fame of Dr. Chalmers, he a student of the university there, sequently underwent a course gical training in that city. His storal charge was at Kilmar- connection with the duties of ie pursued itinerating labours at power and effect in Scotland. sphere of labour was, in the ile, preparing for him in this lis. Brought under the notice congregation at the Tabernacle, ear 1828, he was, on the 20th following January, introduced Rev. Matthew Wilks as their pastor, soon after which the le predecessor fell on sleep.

ministry of Dr. Campbell, at the acle and Tottenham Court Road, a considerable increase in the ations. A discriminating critic day described his oratorical as good rather than splendid, ated his manner as lively and d, and affirmed that in every he then preached there were s of beautiful and touching elo-

His manner of conducting worship was described by the writer as eminently devotional per, while the attention he be- on pulpit expositions called nqualified commendation. For ears he was alike popular and in the pulpit and on the plat- but a gradual failure of voice led degrees to retire from the ministry, and to addict himself more fully to the priesthood of letters. His popularity and enterprise as a writer led the Assembly of the Congregational Union, in the year 1844, to appoint him sole editor of the *Christian Witness Magazine;* and, two years after, he was heartily accepted by the Assembly as editor of the *Christian's Penny Magazine;* he, in fact, having originated both these periodicals. At first they had a very large, almost an unprecedentedly large circulation for religious magazines, and for some years they held on their way most prosperously. During the year 1846, no less than one million six hundred thousand copies were issued from the press, being an average monthly sale of thirty-two thousand of the *Witness*, and one hundred thousand monthly of the *Penny*. At the end of twenty years, the total numbers printed were more than fourteen millions. The capital created by profits from the sale of these works, in twenty-one years, amounted to £11,655 14s. 4d., the larger part of which was expended in securing deferred annuities for many of our pastors, and by annual distribution to necessitous brethren. The remainder of these profits, with interest accruing therefrom, has been invested in trustees in Government securities, as a permanent fund for the advantage of aged and afflicted Congregational ministers. After serving the denomination, through these periodicals, for twenty-one years, Dr. Campbell, in a graceful and friendly letter, resigned the editorship of both magazines into the hands of the Trustees and Managers of the *Witness* Fund, who indicated their sense of the value of his labours by voting him the sum of £500, which he received on retiring from his lengthened and honourable service.

That these magazines owe their origin to the zeal and foresight of Dr. Campbell, and that they have conferred great benefit on our churches and on

the interests of evangelical religion throughout the land are undoubted facts. The theological controversies in which he conscientiously thought it right to engage, but which many of his best friends thought were not conducted in the best manner, he never imported into the *Christian Witness*. Its successive volumes from the beginning are singularly free from all sentiments and expressions to which exception could fairly be taken. It was the pleasure and privilege of the writer of this notice, as Honorary Secretary to the *Christian Witness* Fund, to be for many years closely associated with the Editor, with whom he frequently had to confer respecting the welfare of the magazines. All that intercourse was to him most agreeable from the candour and suavity of Dr. Campbell. The committee, in their occasional and stated interviews with him, experienced the same kind of satisfaction. His spirit was gentle and confiding to an extent which those who only knew him superficially, or by report, or through the medium of his weekly journals, would never have imagined. His generosity and self-abnegation in official intercourse with his equals was most decided, and could only be excelled his benevolent concern for his po brethren. On such occasions, he the last even to offer an opinion, frequently yielded that opinion in de ence to others; this arose, not f want of decided convictions or emp tic language, for, when occasion manded such utterances, it is known he could give them, but f his native generosity and Chris disposition to esteem others better t himself. Beneath a somewhat ro exterior there dwelt a gentle he throbbing with benevolent affection the family of man. Perhaps nowh did manifestations of this more striki ly appear than in the annual gatheri of a few friends connected with *Witness* Fund, in the house of late Treasurer, Mr. Joseph East. Pl sant, very pleasant, were these int views with the Editor, which alwa terminated in devotional exercis Their recollection is precious to t few who now survive, and will perpe ate the conviction they entertain of the Christian character and wo of the projector and first Editor of c Congregational Magazines.

GEORGE SMITH, D.

NOTICES OF NEW BOOKS.

What the First Bishops of Rome taught: the Epistle of Clement of Rome to the Corinthians. With an Introduction and Notes. The Translation by B. HARRIS COWPER. London: The Religious Tract Society.

THIS is a companion volume (or pamphlet rather) to Tischendorf's "When were our Gospels written?" lately published by the Tract Society. Clement stands at the head of the apostolic fathers, both as to age and as to New Testament scripturalness. And it is very certain that those whose appeal is to the fathers rather than to the apostles, will find nothing in his famous letter to the Church of the Corinthians to support either their *doctrinal* arguments or their ecclesiastical pretensions. This is shown in the edit introduction, and the reader will f it out very soon for himself. That bishops known to Clement were Cong gational and not Diocesan, and not e Hyper-Presbyterial, and that the Churc of his time were independent of e other, and at the same time popular their form of government, is very parent. But this a Tract Society ed could not point out. Still we thank for what he has done, and should h been still better pleased if instead Milner's summary of doctrine he thrown the subject into a mould of own. We very heartily commend publication as fitted to do good servic classes which have no access to la volumes.

Fellowship for Young People, with actical Essay on Marriage. By CAMPBELL, D.D. London: John r and Co.

an admirable manual, and in its cheap form will obtain, we hope, circulation. The recent removal uthor will give this republication eased interest.

oir of the Rev. Robert Turlington , B.A., Missionary to the Telugu e in South India. By his Brother, ev. JOHN NABER, B.A., Rector of er Broughton. London: Seeley, son, and Halliday.

BLE "gave himself" to his work full apostolic sense of that ex-, and this memoir, we hope, will in many hearts a desire to "spend spent" in the same glorious ser-

ushine of Domestic Life; or, Sketches omanly Virtues, and Stories of the of Noble Women. By W. H. NPORT ADAMS. London: T. Nelnd Sons.

bject of this volume," we are told, llustrate from the Biographies of Women those womanly qualities righten home with the sunshine estic Life." But the volume conry little that has any relation to ic Life. Its stories are well told rth reading, and do not need to be into a unity which they do not

mentary on the Whole Epistle to ebrews. By WILLIAM GOUGE, D.D. III. Edinburgh: James Nichol.

olume contains the concluding of the "Thirty Years' Wednesectures," in which "that holy and divine" Dr. Gouge expounded the to the Hebrews. The indefatiublisher deserves all credit for the ss and the beauty of his Puritan atary Series.

acher's Counsellor. By ATHENASE EREL. Translated from the French e Rev. R. A. BERTRAM. London: Stock.

are many points in regard to ig and the pulpit which must be regarded as "open questions," a regard to which every man must v to himself. But the discussion these, as well as of other matters eterminate, may render no mean to those whose high calling it is ch the Gospel. Hence, we very heartily commend the volume before us as well fitted to stimulate thought and enquiry as to the best methods of discharging the functions of the pulpit. The form in which it is published brings it within the reach of very limited means.

The Draytons and the Davenants: a Story of the Civil Wars. By the author of "Chronicles of the Schönberg Cotta Family." London: T. Nelson and Sons.

THE author of the "Schönberg Cotta Family" needs no passport to the favour of our readers. Those who have once formed her acquaintance are sure to welcome her whensoever she is pleased to present herself. The story of the Civil Wars now before us may be recommended with much confidence whether we have respect to its political or its religious tone, while it has quite enough of the romantic element in it to awaken and sustain the interest of those to whom romance is the chief attraction.

Lyra Britannica. A Collection of British Hymns, printed from the Genuine Texts, with Biographical Sketches of the Hymn Writers. By the Rev. CHARLES ROGERS, LL.D., F.S.A., Scotland. London: Longmans, Green, and Co.

THIS work occupies a position quite of its own. Its editor has spent many years in its production, and has laid us under deep obligations to the industry and perseverance which have given us biographical notes (often only a few lines containing dates of birth and death) of upwards of two hundred and thirty hymn writers. The hymns given as specimens of the works of these authors number about six hundred and sixty. It will be seen that Dr. Rogers's book is on an entirely different plan from that of Mr. Millar's recent admirable volume on the Congregational Hymn Book. We feel ourselves deeply indebted to both authors, and often refer to them for information which we can find nowhere else. We should add that the "Lyra Britannica" is beautifully printed, and is fit for the drawing-room table as well as the student's library. It is not intended for the service of the sanctuary.

The Daily Walk with Jesus in the Promised Land. By the Rev. DAVID MARTIN, Oxford. London: W. J. Johnson.

THEY are rather short walks along which Mr. Martin leads us, but they are very pleasant ones; beautiful flowers, sweet odours, lovely scenery, and delightful company, making the ways pleasantness and the paths peace.

The Intermediate State and other Discourses. By JAMES STRATTEN, Forty-two years minister of Paddington Chapel. London: James Nisbet and Co.

THE Discourse on the Intermediate State was delivered many years ago, Mr. Stratten informs us, before a large assembly of ministers, who requested its publication at the time. Dr. Pye Smith was very earnest in his solicitation, as he wished carefully and at his leisure to examine the argument. But Mr. Stratten unwisely, as he thinks now, declined to publish. In his seclusion from public work he has reviewed the discourse, and as he thinks the argument contained in it "has very considerable force, even if it does not amount to actual demonstration, he offers it to the consideration of those who feel interested in the subject discussed, as coming from one who is about to enter the world of spirits of which it treats." None of his friends will differ from Mr. Stratten as to the *present* intermediate state in which he hopes to find his home "for ever with the Lord," but many will more than doubt his ideas of the intermediate state as it was before the Incarnation and ascension of the Lord. His interpretations entirely fail to satisfy us of the extraordinary difference which he imagines to have existed between the two, and we do not accept his conclusion, that our Lord, when at his ascension he led captivity captive, "carried the redeemed Church from Paradise to the highest heaven." The five discourses which conclude the volume will doubtless remind many of pleasant and profitable hours at Paddington Chapel, and will be valued not only on their own account but for the memories which they awaken.

Our Father's Business. By THOMAS GUTHRIE, D.D. London: Alexander Strahan.

THE title and the theme of this volume are suggested by our Lord's words—"Wist ye not that I must be about my Father's business?" And like all its author's writings it is full of evangelical truth and practical instruction, and these set forth with pointed and beautiful illustrations. Dr. Guthrie believes it to be "one of the dangerous tendencies of these times to thrust Calvary and its cross into the background." But he says, "What if God, by permitting an error which disparages fundamental doctrines and rings senseless changes on a personal Christ, to disturb the Church, and lead some astray, may be rebuking men for having *dwelt*, not too much on Christ as a Propitiation, but too little on Christ as a Pattern." And this latter is substantially, though not formally, the theme of the present volume.

The Inner Life. A Poem. By the Rev. W. TIDD MATSON, Author of "Hallowed Life Time," "A Summer Evening Reverie," &c. London: Elliot Stock.

THIS poem stands out in beautiful contrast to many volumes we could mention of higher name, and even laureate pretensions. We cannot say we are partial to the style of versification adopted; it cramps thought, and sometimes clips the wings of fancy. In the case of Tennyson, who has used the same kind of stanza in "In Memoriam," the shifts and manœuvrings to obtain a rhyme are not little remarkable. Mr. Matson has been singularly successful. In only a very few instances can exception be taken to the versification. His conceptions are clear, simple, and oftentimes beautiful, and words seem to hasten in willing obedience to do homage to the thought. There is a pleasing, musical flow; nothing jars on the sense of harmony, nor is any struggle perceptible to obtain a fitting sound at the expense of sense. We do not remember to have read any recent poem of such length so distinguished throughout by sweetness of versification.

The poem, in a spirit of great tenderness and power, enriched by felicitous illustrations and chaste imagery, sketches the deep strugglings of an awakened soul—the way and means of inner rest—the unutterable blessedness of the "peace which passeth understanding"—the obedience essential to continued illumination and strength—the continued contests and perils of the Christian life—the deep sympathy and overshadowing presence of the great Master—the high aims of the renewed soul—and the certainty of realising its noblest aspirations, conducted by hope, the "Lamp of the pilgrim chequered road," and quickened by the Divine power of the "Great Paraclete." Not a few of the sections of the poem would make exquisite hymns, and set to fitting music would be valuable additions to our "service of song."

Conversations on Church Establishment. By the Rev. JOHN GUTHRIE, M.A. London: Society for the Liberation of Religion from State Patronage and Control; and Arthur Miall.

"IT is no sign of health of mind, any more than of body, when a youth can enjoy a plain dish, but can only pick at extremely delicate or highly-flavoured

ıch is one of the prefatory
ith which Mr. Guthrie opens
He is speaking to young men,
se they are "young" than
ıey are "strong;" and plain,
y wholesome food he proceeds
ore them. This "strong meat
ong" consists of disquisitions
. Establishments viewed in re-
:he teachings of the Old and
aments, the nature of civil
ts, their moral, political, and
fects, their history, pretensions,
and decreasing influence in the
ıgdom; and the principle, origin,
kable progress of voluntaryism
ıtry, in the Colonies, and in the
ıtes. In truth it is astonishing
nber and variety of ingredients
ıaged to put in a single dish so
. the manner in which it is
is equal to the fare. It is the
ce of this kind of meat, and
horoughly digests it will be
eed as an intelligent and con-
Dissenter. It is to be regretted
ny, both of our "young men"
ıers," are so weak in this
:hese "conversations" would
. them. The book should be in
of every Nonconformist minister,
and Sunday-school teacher, to
facts and figures will be very
. But it will be most useful
ook in our Young Men's and
ies. Mr. Guthrie's volume is as
s it is true and useful.

yr Shepherd: a Story of the Covenanters. By ROBERT HOPE
EFF, Author of "Stories for
Horace Hazelwood," &c. Edin-
William Oliphant and Co.

IG story well told; intended—
calculated—to be "useful to
ple, by helping them to realize
ıgs which the Covenanters had
for the sake of their religion,
el thankful that we live in
'e." A father could hardly do
thing than buy this book and
ıis boy on his next birth-day.

of 1866. *A Sermon Preached in gregational Chapel, East End, , on Sabbath Morning, December* 866. By S. WARDLAW MCALL, London: John Haddon and Co.

ORDS" for the end of 1866—
ıe accidents of the Reviewer's
thrown our notice of them far
They will be prized most by
have the privilege of enjoying
's pastoral care.

Thoughts on the Inner Life. By JESSIE COOMBS. London: Jackson, Walford, and Hodder.

THE author of this volume modestly "hopes that this venture of an unknown writer may be kindly received, and that to some her little book will yield companionship and sympathy." We venture to hope that *many* will find such companionship and sympathy in these "Thoughts on the Inner Life." Their earnestness and fervour will warm many hearts, and, we trust, "attract them to Him who alone can make our inner as our outer life, true, good, and beautiful."

The Treasure Book of Devotional Reading. Edited by BENJAMIN ORME, M.A. London: Alexander Strahan, 56, Ludgate Hill.

THIS is a book of devotional gems, selected with care from the vast mines of theological lore; they are skilfully arranged, and every page flashes with light and beauty. The publisher has spared no pains to render its embossed covers, gilt edges, and illumined title-page, a chaste and elegant casket for the jewels within.

Living unto God; or, Chapters in aid of the Christian Life. London: Elliot Stock, 62, Paternoster Row.

THESE eighteen discourses by well-known preachers possess varying degrees of excellence. In some we have the clear statement of evangelical doctrine; in others, the vigorous enforcement of Christian duty; some are distinguished by suggestiveness, and others by devout sentiment; whilst all tend to "aid the reader in the important duty of living unto God."

The Autobiography of the Rev. E. Mathews, the Father Dickson of Mrs. Stowe's "Dred." London: Houlston and Wright.

THIS is a book of thrilling interest. The writer, as an anti-slavery advocate in the United States, had abundant opportunity of becoming acquainted with some of the worst features of that accursed system, slavery; these he has faithfully photographed with much less of the *ego* than is usual in autobiographies. The picture would be too painful to look upon, were it not that the monster has now breathed his last.

The Bible Remembrancer; intended to assist the memory in treasuring up the Word of God: including, among numerous useful articles, a Scripture Numeration, an Alphabetical Index to the Psalms, Improved Readings, Key to Promises, and an Analysis of the whole Bible. By INGRAM COBBIN, M.A. London: William Tegg.

MR. COBBIN has been one of the greatest benefactors of Scripture readers. He has condensed voluminous commentaries, and enabled multitudes at a glance to catch their spirit. He has furnished in his "Bible Reader's Hand-book" a variety of the most valuable directions and aids for Scripture study. And in this little volume, in which so much is compressed, he has presented almost every conceivable facility for the study, and retention in the memory, of the contents of the Bible. The introductory essay on memory merits careful perusal.

Narrative, Descriptive, and other] including Joseph, a Poem in Seven Ben Lomond, Charity and Truth, (C. H. HOSKIN. London: Jarro Sons.

MR. HOSKIN has some portion o vision and faculty Divine that const the poet. His pieces, if not of the h order, are nevertheless distinguish variety and force of expression, sn ness of versification, and purit thought.

When to double your Consonants. Writer's Euchiridion; or, the (grapher's Friend. By J. S. SCAR London: Lockwood and Co.

SPELLING is through life a stumb block to many. This little book wi found a valuable aid, especially to y beginners. But why disfigure the page with an appalling Greek name?

CONGREGATIONAL REGISTER.

March—April, 1867.

[To prevent mistakes and delay, all communications for the Register shoul addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on envelope "For Congregational Register."]

ASSOCIATION MEETINGS.

March 12.—St. Francis Association at Waterville, Canada. Moderator, Rev. A. Duff.

March 14.—Hull and East Riding Association at Hull. Chairman at public meeting, W. Irving, Esq., J.P.

March 20.—Bedfordshire Union of Independent and Baptist Churches. Half-yearly meeting at Harrold. Address on "Personal Holiness," by Rev. C. E. Player.

April 9.—Surrey Mission, 70th Anniversary, at Camberwell Green Chapel. Sermon by Rev. J. S. Pearsall. Chairman at public meeting, J. Tritton, Esq.

April 9—11.—West Riding Home Missionary Society and Congregational Union, at Dewsbury. Address on "Cultivation of Personal Piety," by Mr. W. E. Glyde, Shipley, and on "The Work of Christians in saving others," by Rev. B. Dale, M.A. Paper, by Rev. J. F. Falding, D.D., on "The Relation of the Yorkshire Colleges to the Churches of the Riding."

April 10, 11.—Lancashire Congregational Union at Liverpool. Chairman, Rev. J. Gwyther. Paper, by Rev. W Davison, Bolton, on "The Past and sent of the Lancashire Congregati Union." Chairman at public meet J. Sidebottom, Esq. Paper, by Rev. Parker, on "Individual Responsibility

April 10.—Wilts and East Some Congregational Union at Trowbri Chairman, Rev. H. M. Gunn. Paper by R. Dawson, B.A., Devizes, on "The Pe of Popery, and how to prevent then and by Rev. C. Chapman, M.A., on " Christian Ministry, and how to main it."

April 16. — Congregational Bo Annual meeting at the London Mis House, Blomfield Street. The Rev. Raleigh was elected chairman, and Rev. John Pulling deputy-chairman the ensuing year: the Revs. R. ton and I. V. Mummery were re-ele secretaries. A petition was ado against the desecration of Bunhill Fi Burying Ground.

CHAPEL—FOUNDATION LAID.

April 3.—Woodside, Aberdeen. Pa Rev. J. Strachan, M.A.

NEW CHAPELS OPENED.

3.—South Brisbane, Queensland.
astor, Rev. D. Mossop.
30.—First Memorial Church in
icar, Ambatonakanga. By Revs.
N. Cousins, and Rainitrimo.
14.—Great Berkhampstead. By
Martin.
5.—Willesden, Temporary Iron
erected by S. L. Worth, Esq.
Rev. C. C. Burnett. By Rev. New-
ll, LL.B.
13, 14.—Henryd, near Conway.
Rev. J. Rowlands; by Revs. J. Ro-
Williams, E. Edmunds, E. Stephen,
, Dr. Rees.
21.—Mexborough, near Shef-
astor, Rev. D. Taylor. By Rev. R.
[.A.
29.—Stratford. By Rev. S. Mar-

2.—Forest Hill. Pastor, Rev. J.
bs, M.A. By Revs. T. Binney and
in Brown, B.A.
en Mount, Tottington. Pastor,
Carter. By Professor Scott, LL.B.,
. Mellor, M.A., R. Evans, D.D.,
V. Selbie, B.A.
5.—Leiston, Suffolk. By Rev. J.
rs, B.A.
9.—Painswick Slad. By Rev. E.

CHAPELS RE-OPENED.

17.—Kipping Chapel, Thornton.
Rev. J. Gregory. By Revs. G.W.
and J. R. Campbell, D.D.
22.—Queen Square, Brighton.
Rev. Paxton Hood. By Rev. S.
Public meeting in the evening;
y, Esq., chairman.
29.—Market Deeping. By Rev.
enshaw.
11.—Stockton-on-Tees. By Rev.
arsons.

CHAPEL DEBT CLEARED.

ig Chapel, Thornton.

PROPOSED NEW CHAPEL.

sley Street, Bolton. Pastor, Rev.
It is proposed to erect a new
t a cost of about £4,000. Sums
d about £2,000.

SCHOOLS OPENED.

ffe Bridge. By Rev. J. Parker,

on Park Schools and Lecture
'astor, Rev. A. Mackennal, B.A.
n, J. A. Hardcastle, Esq., M.P.

ORDINATIONS.

Feb. 12.—E. H. Phillips, B.A., Hay, Brecon. Introductory discourse, Professor Roberts. Prayer, Rev. W. Jones. Charge, Professor Morris. Sermon to Church, Rev. H. Griffith; to congregation, Rev. D. P. Davies.

March 12.—J. Wood, Hoxton Academy Chapel. Introduction, G. L. Herman. Prayer, Rev. T. Binney. Charge, Rev. Dr. Raleigh. Address to Church, Rev. T. Aveling.

March 26.—F. H. Williams, at East Cowes. Introductory addresses, Mr. E. D. Williams, and Rev. J. Wilks, B.A. Prayer, Rev. G. J. Proctor. Address to Church, Rev. C. Williams.

March 28.—R. Wyatt, Queensborough. Introduction, Rev. G. L. Herman. Prayer, Rev. W. E. Parrett. Charge, Rev. J. Adey. Sermon to people, Rev. W. H. Hill.

RECOGNITIONS.

March 15.—Rev. J. Richards, Union Chapel, Woolwich. The Revs. W. Grigsby, C. Box, W. Gill, H. Woods, J. Teal, T. Tuffield, and C. Lake, took part in the service.

March 20.—Rev. G. Shaw, Beaumont Chapel, Woodbridge. Address, Rev. J. Reeve. Prayer, Rev. H. Coleman. Charge, Rev. E. Jones.

March 25.—Rev. E. Dothie, B.A., Lancaster. Addresses by Revs. W. Hewgill, E. Hassan, and G. W. Clapham.

March 26.—Rev. R. J. Sargent, Sowerby. Revs. J. Pridie, D. Jones, R. Moffett, J. Read, S. D. Hillman, J. H. Deex, F. James, F. Bolton, M.A., officiated.

March 27.—Rev. G. O. Frost, Deverell Street. Revs. W. A. Essery, P. Turquand, G. Rose, J. Stoughton, J. G. Rogers, B.A.

April 1.—Rev. J. Yonge, Heywood. Addresses by Revs. H. W. Parkinson, W. H. Davison, H. Griffith, W. Braden, H. J. Martin, W. Roseman.

April 2.—Rev. R. P. Clark, City Road. Addresses by Rev. H. Allon, Dr. Raleigh, J. Pulsford, Professor Newth, J. Rowland, A. Hamay, and W. S. Edwards.

April 2.—Rev. Taliesen Davies, Park Crescent, Clapham. Revs. J. Macfarlane, D.D., J. C. Harrison, W. Gill, J. G. Rogers, B.A., J. DeKewer Williams, S. Eldridge, &c., joined in the service.

April 3.—Rev. J. James, Hope Chapel, Clifton. Introductory discourse, Rev. W. Wheeler. Prayer, Rev. S. Luke. Charge, Rev. J. Glendenning. Address to the Church, Rev. F. A. Wheeler; and to the congregation, Rev. P. Thomson, M.A.

April 11.—T. Stephenson, Burdett Road, Stepney. Revs. J. Kennedy, M.A.,

H. Allon, T. B. Stephenson, J. Foster, W. Bevan, and E. Price, took part in the service.

April 22.—Rev. R. Jackson, East Retford, Notts. President, W. Bradshaw, Esq., of Mansfield. Addresses by Revs. A. Murray, Peterborough; H. Luckett, Gainsborough; J. Stokes, Worksop; J. Brownell, and S. Birch, Retford.

CALLS ACCEPTED.

J. Irvine, from Cheshunt College to Dunmow.

D. Lloyd, from Cheshunt College to Zion Chapel, Margate.

W. H. Massey, from United Methodist Free Church Mission, Sierra Leone, to Forton.

J. C. McCappin, from Dungannon, Ireland, to Providence Chapel, Rochdale.

Rowland Rowlands, from Carmarthen College to Bethel, Llansamlet, near Swansea.

Rev. John Reid, from Windermere, to Salem Chapel, Burnley.

REMOVALS.

Rev. D. Parry, Tredegar, to America.

Rev. E. J. Bower, Buntingford, to Lowesmoor, Worcester.

Rev. S. Fisher, Boxford, to Boston.

Rev. T. K. Deverdon, Leytonstone, to Nayland.

RESIGNATIONS.

Rev. J. Lemon, Linlithgow.

Rev. W. Hodson, Dartford.

Rev. J. Kightley, Lymm.

Rev. S. St. N. Dobson, B.A., Pendleton.

Rev. W. Creed, Bangor.

Rev. G. Thompson, Dundee.

DEATHS OF MINISTERS.

Dec. 2, 1866.—Rev. W. Macs Metis, Canada East. Age, 63. L of ministry, 36 years.

March 11.—Rev. R. Lewis, Tyn Brecon. Age, 38. Length of mi 14 years.

March 26.—Rev. J. Campbell, Age, 72. Length of ministry, 40 y

April 6.—Rev. W. Dixon, of Saddle at Leeds. Length of ministry, 17

April 11.—Rev. J. H. Unwin, Bel at Newtown, Montgomeryshire. I of ministry, 21 years.

DEATHS OF MINISTERS' WIVES

Jan. 24.—Mrs. Connebee, at near Melbourne, on her way from land to New Zealand.

April 5.—Mrs. W. W. Sherren, Ly Minster.

TESTIMONIALS.

To Rev. E. W. Shalders, B.A., piece and Purse, on leaving Roche

To Rev. D. Parry, on leaving Tr Monmouthshire, for America, Purs

To Rev. E. J. Willis, on leaving wich, Blomfield's Greek Testament

To Rev. Thos. Mann, of Trow £100—a token of regard for his terested services during twenty y Secretary of the Wilts and E. Sc Association.

THE MERCHANTS' LECTURE

Will be delivered (D.V.) on Tues 7th of May, at the Poultry Cha the Rev. Alexander Raleigh, I noon precisely.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The Thirty-seventh Annual Assembly of the Congregational Union will be Monday, Tuesday, and Friday, the 6th, 7th, and 10th of May. The Rev. J. R. bell, D.D., chairman.

The Preliminary Meeting, on Monday evening, will be held in the Guildhal House, at 5 o'clock p.m.

The Assembly will convene in the Weigh House, on Tuesday, at 9·30 a.m., Friday, at 10 a.m.

Various questions relating to the Constitution of the Union, postponed fr year, will come under consideration; the chief of which probably is the eligib membership of Union Churches and the pastors of Union Churches, wh pastors are not Pædobaptist. By Union Churches is meant in this connect churches in which Baptists and Pædobaptists are united on equal terms in fellowship, but churches constituted on this principle and of which the pastor according to the Trust Deed a Baptist or Pædobaptist. The question now rai Shall such a church be admissible, and when the pastor of such a church ha be a Baptist shall *he* be admissible, for membership in the Congregational

The sanction of the Assembly will be asked to the publication of the proposed School Hymn Book, of which an experimental edition has been widely circula Paper will be read, and resolutions proposed on the subject of Ritualism.

Admission to the body of the Meeting only by tickets, to be obtained fr Secretaries. Galleries open.

HOWE

No. 30.—New Series. Vol. III.

THE CHRISTIAN WITNESS AND CONGREGATIONAL MAGAZINE.

JUNE, 1867.

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PROFITS DEVOTED TO THE BENEFIT OF AGED MINISTERS.

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WATTS

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TO OUR READERS.

We ask the special attention of our Sussex friends to two deeply interesting articles on Co gationalism in Sussex, by Mr. SAMUEL EVERSHED of Uckfield, which will appear in July August.

The same numbers will contain two papers of deep interest on "The wife of Philip Melanct with notices of his domestic life." In July, a memoir of GEORGE WILLIAM GORDON.

We regret that the length of our Quarterly Obituary, and of our appeal on behalf of the Lo Missionary Society, necessitates the postponement of a paper on our recent anniversaries, alrea type, till next month.

All Communications for the Editor should be addressed to the Rev. JOHN KENNEDY, B 4, Stepney-green, London, E.

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ON CONSUMPTION

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Notice—Mr. GEO. THOS. CONGREVE may be seen at his new residence, COOMBE LODGE, LANE, PECKHAM, on the usual mornings (Tuesday, Thursday, and Saturday), until Twelve o'c

EXTRACTS FROM RECENT LETTERS. No. II.

MRS. LUCY E. CREAK *writes me from* 29, *Stebondale Street, Cubitt Town, Poplar, (the resi of her sister,* MISS THIRZA LINCOLN,) *as follows:*—

"Since I last saw you, my health has been better than I ever enjoyed in my life. Shou testimonial be of any use, I can speak with the utmost confidence of the efficacy of your medici —Feb. 1867.

N.B.—This patient, (then Miss Lucy E. Lincoln, of Congham, Norfolk,) consulted me first time in Sept., 1863, when suffering from Chronic Bronchitis, with liver affection, and gestion of the lungs, being then in a very low, weak, reduced state. She recovered speedily; married in 1865, and went to Italy; but consulted me again in June of that year. Was suffering with former symptoms, and was in a debilitated anæmic state. Ordered Quinine Iron in a palatable form, in conjunction with my usual course of medicine. After seeing h July and August, I found her sufficiently recovered to take a voyage to Natal (her husband b *captain of* a vessel); from that period she has continued well.

The sister of Mrs. Creak above named, also came to me as a patient in August, 1865. The *were seriously* affected, but under my treatment she rapidly recovered, and by December all t *of active disease* were removed.

THE

CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

JUNE, 1867.

OUR LORD'S TEACHING ON THE SUBJECT OF PROPERTY.

By the Editor.

Jesus Christ, the Christian's Lord and example, was a poor man; and many believe that poverty is in itself a good and holy thing. Jesus Christ said, "Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven" (Matt. xix. 21), and the conclusion is drawn that almsgiving, to the extent of self-impoverishment, is the high road to glory. He said, "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth" (Luke xii. 33); and the conclusion is drawn that all bags which wax old, all earthly possessions, are unlawful and inconsistent with the heirship of heavenly possessions. Hence the vows of poverty which are associated with the ascetic life, and the pretensions of poverty to a superior sanctity.

In our land and in our times there is no danger, it may be thought, of such inferences as these being deduced from our Lord's teaching. The danger with us is not that we shall make too little of money, but that we shall make too much of it. The exchange is far more popular than the monastery—the crowded mart is more sought after than the solitary desert. But yet individuals are found here and there who, fixing their exclusive regard on such texts as we have quoted, and conscientiously resolved to follow Christ wholly, endeavour to reduce them to practice, and hold all who do not as they do to be little short of traitors to their Lord. And there are many more who have a vague impression that Christ did inculcate the repudiation of property, only they feel that such a system as this would lead to is impracticable—and this is an awkward dilemma for any to be in who believe that Jesus Christ was a true teacher, sent from God.

The first question then really is, Did Christ condemn the possession of property, and lay it down as a law for His followers that they should sell their property, distribute it, and then live in poverty? "He became poor" Himself for our sakes, and in this we see His condescension and love, and by His manner of life as a poor man we are taught how to bear the ills of poverty, and other ills likewise. But did He command His followers to be poor? He said, as reported by one of the Evangelists, "Blessed are ye poor, for yours is the kingdom of heaven" (Luke vi. 20); and, at the same time, "Woe unto you that are rich! for ye have received your consolation." But even if we take the words as referring exclusively to temporal poverty and riches, they can be regarded only as words of comfort to the poor, for whom, notwithstanding their poverty, there was provided the kingdom of heaven; and words of warning to the rich, who in their pride despised, and in their selfishness oppressed, the poor, and for whom in their pride and selfishness there was no consolation beyond that which their wealth might give them. He said, "Sell that ye have and give alms" (Luke xii. 33); but this cannot mean, "Sell all that ye have and give it all away once for all, and acquire no more." It rather inculcates the habit of giving, in counteraction of the habit of acquiring, and hoarding, and investing. He called men to be His immediate attendants, by requiring them to forsake all and follow Him. But this "forsaking" was needful to their attendance on His instructions, and to their going forth as His apostles. He said to one young man who asked what he might do that he might have eternal life, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. xix. 21). But it is obvious that this to him hard requisition arose out of peculiar circumstances, the self-complacency and self-ignorance of the young man, and his lack of that earnestness and spirit of preparedness for sacrifice which should accompany the question, "What shall I do that I may inherit eternal life?"

Christ did not thus instruct *all* who came to Him for the words of life. He did not, for example, command Zaccheus—probably the richest man mentioned in the Gospels, being the factor or farmer of the taxes in one of the most fertile districts in Palestine—to sell all that he had in order to follow Him. Nor did He command Nicodemus to sell His property and become poor, even when going to the root of the matter by saying, "Except ye be born again, ye cannot enter into the kingdom of heaven." He commended the poor widow who cast her two mites, being all her living, into the treasury of the temple; but He did not condemn the rich for being in possession of that "abundance" out of which they cast their gifts into the same treasury. He only taught that, small as the widow's contribution was, it was more to be commended than the much larger contributions of the rich men who entered the temple by her side. When He sent out the twelve to preach His gospel in the cities and villages of the land, He said to them, "Take nothing for your journey, neither staves nor scrip, neither bread, neither money, neither have *two coats* a-piece" (Luke ix. 3), and when soon after He sent out the seventy *He said,* "Carry neither purse, nor scrip, nor sandals" (Luke x. 4). But the

want of any purse of their own, and of any clothing beyond that which they wore, was to be made up by those to whom they were sent, and who had purses, and were not blamed for having them; and when He was about to leave the world, He gave other instructions to those who were to preach His gospel after His departure. "He said to them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip: And he that hath no sword, let him sell his garment, and buy one" (Luke xxii. 35, 36); that is, His former instructions were intended for temporary and exceptional circumstances, but now they were to be thrown on the ordinary course of God's providence, and must use all ordinary means for their support and defence.

The fruits meet for repentance which John the Baptist required did not include the repudiation of property. The selfish were required to become unselfish: "He that hath two coats, let him impart to him that hath none; and he that hath meat let him do likewise." The publicans were required to cease from their extortions: "Exact no more than that which is appointed you." The soldiers were required to cease from their besetting sins of violence and turbulence (Luke iii. 11—14). And as it was with the forerunner so with Christ Himself; He demanded fruits meet for repentance, but we do not find among these the repudiation of property.

In fact, how could it be? This world is full of wealth, or of the means of wealth—gold, and silver, and copper, and iron, and coal, treasured up for man's use, convenience and comfort; fields rich in the power of producing food for man, with rain and sunshine to co-operate with that power. Is all this wealth to lie ungathered and unused? And are men to roam about as savages, and feed on roots and whatsoever else may present itself to their hands? Or will it be said that the wealth of the world belongs to the men of the world, and that Christians should renounce it for a state of poverty. But this representation destroys itself. It is the duty of all to serve God; and if it is the duty of one it must be the duty of all to reduce themselves voluntarily to a state of poverty. And then it will come to pass that when all do their duty, and become Christians and serve God, the world's wealth must be buried or cast into the sea; and the paradise then restored will be a paradise of universal voluntary poverty, from which even "digging and delving" will be excluded, for these are the primary means of plenty and wealth.

But why insist on a truth which no reader will probably question? For the reason which is already indicated; namely, that there is a misgiving, probably widespread, that while the possession of various degrees of property is inevitable as this world is constituted, it is contrary to or not in full harmony with the teaching of Christ. And then if Christ's teaching be impracticable in regard to this matter, it may be in regard to others; and thus will His authority and our obligations to obey Him be undermined. It is a dangerous thing for any man's moral health and safety to live in any practice or habit of the rightness of which his conscience entertains doubts.

We rest, then, in this conclusion, that Christ did not condemn the possession

of property, and did not lay it down as a law for His followers that they should sell their property and distribute it, and live in poverty. While full of sympathy with the poor, and providing for them consolations which were to be found nowhere else, He never uttered a word which, rightly interpreted, teaches that poverty is in itself holier or more Christian than wealth.

Now as to the use of property, what did Christ teach? Some things which we have to say in answer to this question may be said in a few words, because they need neither particular texts nor arguments in support of them. (1.) All property is a trust, not an absolute ownership. In this it ranks with life, strength, reason, influence, and all other gifts and bestowments of God. They are all talents, to be "occupied" till the Giver and absolute Owner of them shall come to receive an account of our stewardship. Simple and undeniable as this truth is, only let it become practical in the heart and life of a man, and it will make him a "new creature" in his relations to the things of this world. (2.) Wealth is not worthy to be the chief object of a man's ambition, or to have the chief place in his heart. "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon," (Matt. vi. 24). (3.) Even a moderate degree of earthly good, the most ordinary competence, should not be the occasion of anxious concern and thought. "If God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore be not concerned, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you" (Matt. vi. 30—33). Some people have no faith in any providence but their own industry and enterprise. They toil and accumulate as if there were no Providence. They feel themselves safe in proportion to the means they have stored, and only in that proportion. One wonders what difference it would make to these people if they ceased to believe in a God and believed in none. Their belief in God seems to have no effect on the spirit in which they labour and hoard. Providence is to them only an idea. Give them their bird in hand and they feel sure of it, but not till then. The most urgent claims of humanity and religion are postponed or adjourned until they have birds enough in hand to serve them all their days and to leave to their children as well. Let us beware of this essentially unchristian spirit. There is a Providence that can blight as well as prosper. And if it prosper and only prosper us in this spirit, our prosperity will be a curse rather than a blessing.

The possession of wealth, Christ taught further, involves great spiritual danger. Not that wealth itself is an evil, the love of it being the evil and the root of all evil. But such is man's weakness that the possession of it *tends greatly* to produce the love of it. What else can we make of Christ's *words?* When the young man who prized his "great possessions" more

than "eternal life" went away sorrowful, our Lord said, "How hardly shall they that have riches enter into the kingdom of God!" The disciples were astonished at His words, and He added, "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark x. 23, 24). When Christ said, "How hard is it for them that *trust in riches* to enter into the kingdom of God!" He was not correcting or retracting what He had said, "How hardly shall they *that have riches* enter into the kingdom of God!" He was only intimating how nearly allied the *having* riches and the *trusting* in riches are. And the moral of it is, that there is an exceeding danger lest the having riches should lead a man to trust in riches, lest the possession of wealth should beget the love of wealth. The danger is so great that the man who is conscious of it will, for this reason alone, if for no other, be careful that the acquisition of property shall not become the dominant motive of his life.

Christ taught His disciples to include the claims of charity and religion in the expenditure of their property. There was no need that the claims of equity should be insisted on, but they were incidentally alluded to in various parables, and used in His illustrations of spiritual truth; as in the parable of the householder, who hired labourers for the work of his vineyard at a denarius (seven times our penny) a day. Our Lord's teaching quite sanctions our common proverb, "Be just before you are generous." But at the same time He so insisted on the duty of being generous, as to make us feel that we must beware how we make the claims of justice an excuse for neglecting the obligations of love.

Some of Christ's instructions on this subject were uttered by way of correcting abuses which prevailed around Him. "Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret: And thy Father which seeth in secret shall reward thee openly" (Matt. vi. 1—4). Give alms, but not ostentatiously. Give alms as in the sight of God, not as in the sight of man. By alms we are to understand not what we may put into a beggar's hand in the street, but all beneficence towards the distressed and poor. And the exercise of such beneficence is solemnly enjoined by our Divine Master. How solemnly no one can forget who has read or heard His description of the judgment day! "Then shall the King say, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. xxiv. 34—40).

Our Lord did not prescribe any special proportion of our means to be laid on the altar of charity and religion. But it is evident that the man who is loyal to Christ, who obeys Him not grudgingly but lovingly, and who has in

him the mind that was in Christ, will find it harder to resist than to yield to the appeals of charity and religion. He will not leave it to chance to determine how much he shall give. He will not first please himself in the matter of saving and spending, and then cast the crumbs that may fall from his table into the basket of benevolence. He will make it his study, as in God's sight, to apportion his property as one that must give account.

There is another aspect of this matter that deserves serious thought. We have spoken of the danger indicated by Christ to which those are exposed who have riches—the danger of trusting in them, of loving them, of coming to value them for their own sake. There is no means more likely to counteract this danger than obedience to Christ's command that we should give, and give in the spirit of that memorable saying of Christ—the only saying of His preserved for us elsewhere than in the Gospels—"It is more blessed to give than to receive." Let those who prosper in the world, conscientiously, devoutly, habitually, practise benevolence in proportion to their prosperity—practise it not merely by giving of their substance, but by personally visiting the objects of their benevolence, and taking part personally in works of benevolence and piety, and it will help greatly to keep their hearts open to higher influences than those of the world, and thus to save them from the deceitfulness of riches.

There is another point indicated in our Lord's teaching respecting property. Men may and ought so to use their substance as to affect their future interests. Let no one fear that we are going to teach a Popish doctrine, or to encourage the expectation that men may buy heaven by their alms or good deeds of any kind. But at the same time let us understand what Christ meant by the words, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke xvi. 9). They are founded, it will be remembered, on the parable of the unjust steward. *He* had made friends to himself by the mammon of unrighteousness. He had done it wisely though unrighteously. And the Lord, his Lord, his Master, commended him, commended his tact and discretion, not his unrighteousness. Learn ye a lesson from that man, said Christ. Do not follow the example of his unrighteousness, but follow the example of his wisdom and forethought. Make to yourselves friends of the very mammon which in the hands of many is base and unrighteous. "Use it for God and employ it in beneficence:" such is Mr. Binney's paraphrase. "Make the poor and destitute your loving debtors. They will pray for and bless you here. Many of them may precede you to the regions of light, for the poor of this world are often rich in faith and heirs of the kingdom. They will go to the better land before you; they will anticipate your coming; and when you are called thither, there will mingle with the words and greeting of the Master the hymns and hosannas of those whom you served; they will recognise their benefactor, and receive and welcome you to your everlasting habitation."

Thus understood, our Lord referred to a fact which is often realized on earth. Some men so use their money that, when they lose it and become poor, there is no one to weep, or pity them. Some so use it that when it is

gone, friends spring up from the seeds of their benevolence. "Scarcely for a righteous man will one die, yet, peradventure, for a good man some would even dare to die." Our Lord taught that the effect of our use of money may stretch even into the invisible world. And this was in perfect keeping with His ordinary teaching; as in the parable of the man travelling into a far country, who delivered to one servant five talents, to another two, to another one, to be accounted for on his return. The final award to those who had been faithful was, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Christians redeemed by the blood of Christ, and sanctified by the Spirit of Christ, are constantly instructed to connect their future glory with their fidelity in the use of the talents with which their Master entrusts them on earth. "Faith works by love." Without love as its seal and fruit, faith is dead; and the love which attests the life of faith is not the barren love of empty words, but the love which is embodied in deeds of practical benevolence and piety.

Let our Lord's teaching on the subject of property become the world's rule, and it will not put an end to lawful enterprise and industry, but it will put an end not only to unrighteousness and dishonesty, but to selfishness and niggardliness. It will raise up a whole army, each one of whom will be able to say, with Job, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor."

THE BASS ROCK AND ITS MEMORIES.

PART SECOND.

We resume the story of the Presbyterian confessors of the Bass Rock, and the subject of our next notice is James Fraser, of Brea, son of Simon Lord Lovat. He was descended from honourable parents on his mother's, as well as on his father's side, and both parents were, likewise, God-fearing people, and warm friends to the Presbyterian cause in Scotland. His father died when James was about ten years of age, and having left his affairs in an embarrassed state, his family continued in a very depressed, low condition for several years. James was desirous, after the completion of his academical course of study, to devote himself to the sacred ministry; but, says he, "The form of government by bishops, deans, &c., as being of the nature of an earthly kingdom, is not like the kingdom of Jesus Christ, and being likewise sworn against, and being accompanied with much ignorance and ungodliness, I could not

acknowledge, join with, or submit to, and therefore could receive no power from them; and all Presbyterian government extinct, cut off and dissolved, I did not see how I could accomplish my vows, and did, therefore, think myself discharged of the same."

Accordingly he commenced the study of the law; but this profession not suiting his inclinations, he relinquished it, and, in spite of external discouragements, prepared himself for the work to which he felt he had an inward call—the sacred ministry.

Even before he had obtained a licence he felt himself impelled, as it were, by a sacred fire within him, to expound the Scriptures, and to preach to great multitudes, in private houses and in the fields. Having been formally reproved by a minister of the Presbyterian body for these irregular practices, as well as for giving countenance to those Christian brethren who held Congregational views of Church government, he defended himself on the grounds that, in the then troubled irregular state of the Church, when ministers being ejected from their livings, could not act according to their judgment, he considered that he was bound to use any talents or gifts that he possessed for the good of God's people, and that, "with regard to Church government, there were so many godly men among the Independents that he could not but love them and acknowledge them a true Church of Christ; and that the difference between them and Presbyterians being so small, it was indifferent to him to live in fellowship either with the one or the other."

In the year 1670, in the thirty-first year of his age, he was formally admitted to the office of the ministry, and continued preaching, almost uninterruptedly, often to great multitudes of people, in prison as well as out of it, for the rest of his life. In 1675, when letters of inter-communing were proclaimed against upwards of a hundred of the most zealous Nonconformists (lay as well as clerical), Fraser was included among the number. He was charged with preaching without authority from the bishop, and in the fields; with holding and propagating seditious principles; and with holding correspondence with prisoners in the Bass. None of these charges were true, except that he had preached in the fields, and without episcopal authority. This was considered a capital crime, according to the law at that time; and although the other members of the committee of council appointed to try him were inclined to be lenient, Archbishop Sharpe vehemently denounced him as a demagogue, and was the more bitter against him, on the ground that Mr. Fraser was "a man of parts and learning, and, therefore, the more to be taken notice of, since parts, *that way improven*, are dangerous." To the invectives delivered to him by Sharpe he calmly answered, "I have no pernicious principles, I hold; such as you mean may concern either Church government or loyalty. As to the first, I fully acknowledge, as it is now established, I have a very great aversion to it; as to my loyalty I would not care much, though you all saw what were in my heart anent it; as to my spreading of them, I have been preaching Christ and exhorting people to amend their ways and repent, and, if the doing of that

nicious, I confess myself guilty

er his examination he was re-
ed to prison in Edinburgh.
ink, pens and paper were taken
iim, and he was excluded from
mpany. "A little before six
k next morning he was awakened
e of the jailors, and ordered to
himself ready by six o'clock to
the Bass, as the Committee of
il had determined to send him
r."

cordingly he and Mitchell
ier prisoner, who was to be
itted with him,) were escorted
eir place of confinement by a
of twelve horsemen and thirty
nd, after stopping one night by
ay, were delivered up to the
ior, where Mr. Fraser remained
two years and a half; the rigour
s confinement often enhanced
ie barbarous treatment of the
ior, and at all times embittered
thought of his dear children
friends from whom he was
ited: yet, even under trying
nstances such as these, he and
llow captives enjoyed the pre-
of their Lord and Saviour.
n these deserted walls the voice
ayer and praise might often be
mingling with the thoughtless,
y mirth of their heartless guards.
ry day," says Fraser, "I read
Scriptures, exhorted and taught
rom, did sing psalms, and
d with such of our society as
nasters did permit to worship
together, and this two times a
I studied Hebrew and Greek,
ained some knowledge in these
tal languages. I likewise read
divinity, and wrote a treatise of
with some other miscellanies,
and some letters to Christian friends
and relations. Thus I spent my
time, and not without some fruit."

After having remained two years
and a half at the Bass he was
released, upon condition that he
should find security, under the pain
of £10,000 Scotch, for his reappear-
ance there should he be called; and
that he should, during the period of
his enlargement, abstain from field
conventicles, and live orderly, in
obedience to the laws. He enjoyed
liberty for nearly two years and a
half, leading a wandering life, and
preaching, both privately and pub-
licly, wherever he found opportunity.
But having been again charged with
holding conventicles, he was sum-
moned to appear before the Council
at Edinburgh, in December, 1681.
There, although he defended himself
with great ability, and disproved
all the charges brought against
him, save only his preaching in
house conventicles, he was incar-
cerated, first in the tolbooth of Edin-
burgh, and then in the fort of Black-
ness. Afterwards, through the inter-
cession of an influential friend, he
was set at liberty, and his fine
remitted, on condition that he should
immediately leave Scotland, and not
return to it without the King's per-
mission. He was well received in
England, and continued to preach
there every Sabbath, until, falling
under suspicion of being concerned
in an alleged plot for murdering the
King and the Duke of York, he was
committed prisoner to Newgate, there
to remain for six months. Fraser
was agreeably surprised to find his
imprisonment here far less irksome
than in Edinburgh, Blackness, or the
Bass. "He had one of the best

rooms in the prison, large, cleanly, and lightsome; the jailors treated him with no small civility and kindness; he had much pleasant intercourse with intelligent and learned Nonconformists of his own persuasion, also prisoners, who were permitted to associate together during the whole day, and, in short, he wanted nothing, which made him say that he could hardly call it suffering."

Returning to Scotland, after the revolution, he became minister of the parish of Culross, where he continued to discharge his pastoral duties till the day of his death, beloved and revered for his wisdom and piety.

The next sufferer in connection with the Bass whom we shall mention, is Mr. John Blackadder, the descendant and representative of the ancient and honourable family of Tullialan; the title belonging to which, however, he never assumed. He was ordained pastor of the parish of Traquair, in Dumfriesshire, in the year 1652; there he continued till 1662, when he was compelled to relinquish his post by his adherence to Presbyterian principles. It was in this year that the famous Act of Uniformity was passed, for enforcing the observances of the Episcopal Church, and it was followed up by an Order of Council of the most violent kind, framed, it is said, during the heat of a drunken revel. This furious mandate ordered that all ministers who had not received a presentation from their lay patrons, and spiritual induction into their livings from the prelates, should be removed from them by military force, if necessary. All their parishioners were prohibited from attending upon the ministry of such Nonconformists, or acknowl ing their clerical character.

This act was passed by the ad and authority of Lord Middl whom the King had appointed t his high commissioner and repre tative in the Scottish Parlian with full powers to act as he sh think proper, in the matter of a ing the national religions establi upon the model of the Episc Church. Probably Middleton posed that the Presbyterian minis would rather compromise their p ciples than lose their livings, bu this opinion he found himself gre mistaken. To his great surp about three hundred and fifty mi ters resigned their churches with hesitation. John Blackadder of this number.

"On the last Sunday of Octo he preached his farewell sermon, which, among other things, he t up the question whether Pres terians ought to hear the cura who should be intruded into charges of the ejected ministers, a without attempting to determine absolute unlawfulness of hear these intruders, argued that it inexpedient, in the present circ stances of the Church to do so, advised the people to forbear." giving such an advice to these peo we need not suppose that J Blackadder and other ejected mi ters were actuated *solely* by hosti to the episcopal superintende under which these curates v thrust into their livings. Tl were other and more powerful ob tions to their ministry: so m pulpits had become vacant at o that the prelates had no means filling them up with suitable pers

whose talents and influence might have supplied the place of the ejected preachers. A number of half-educated youths were hastily ordained as *curates*, and these raw students had, according to the historians of the period (Episcopal as well as Presbyterian), as little morality as learning, and still less devotion than either. A northern country gentleman is said to have deplored the conscientious scruples of the Presbyterian clergy, because "ever since they threw up their livings it was impossible to find *a boy to herd cows*, they had all gone away to be *curates in the West*."

After leaving Traquair, Blackadder removed with his family to the parish of Glencairn, where he preached in his own house twice, and sometimes thrice on the Sabbath. On these occasions, multitudes flocked to hear him, not only from that parish, but from eight or nine surrounding parishes in Nithsdale and Galloway; and he remarks that his labours were more abundantly blessed in that quarter than they had been even at Traquair, both in promoting the outward reformation of the people, and in bringing them under the power of personal religion. But these irregular ministrations could not be long connived at by the authorities.

On the 25th January, 1666, Letters of Council were directed against Blackadder, and a considerable number of ministers in the South, "for presuming to preach, pray, baptize and perform other acts of the ministerial function, and citing them to compeer personally before the Lords of the Privy Council at Edinburgh, under the pain of rebellion." This citation, however, he did not at that time think proper to obey, and for some years he contrived to elude the persecution of his adversaries, by moving from place to place, and endeavouring, as much as possible, to secure his personal safety, without surrendering his principles. During that period he was much employed in travelling about, preaching in the fields, both on the Sabbaths and week days, during the night as well as during the day, and vast multitudes assembled to hear him.

In these journeys he, on some occasions, assisted at the dispensation of the Lord's Supper, in company with Mr. John Welsh, Mr. John Dickson, and some other ministers. It may be interesting to our readers to get the detailed account of one of these solemn communion seasons. It was celebrated at East Nisbet, in Berwickshire, in 1677. It was numerously attended; the multitude, who assembled from all quarters, amounting to several thousands.

The people had reason to apprehend that an attempt might be made to disperse them by violence, and "in order to protect from invasion the assembly and solemn work, some of the gentlemen present drew together about seven or eight score of horse on the Saturday, equipped with such furniture as they had. Of these, parties of about twelve or sixteen men were appointed to ride forth towards the most suspected parts, and single horsemen were also despatched to greater distances, to view the country, and give warning in case of danger. The remainder of the horse were drawn around the people, as a kind of rampart, at such distances as they might hear the

sermon, and be in readiness in case of the approach of the enemy.

"The place where they were assembled was peculiarly well adapted for such a work. It was a verdant and pleasant haugh, hard by the side of the Whitadder, with a spacious brae in front, and on either hand, in form of a semi-circle, covered with delightful pasture, and rising with a gentle slope to a goodly height. The communion-table was set in the midst of the haugh, around which a large number of people were congregated; but the great body of the people sat on the face of the brae, which was crowded from top to bottom, presenting perhaps the finest and most lovely sight of the kind which many present ever beheld." Some of our readers may have seen a picture of a scene like this, portrayed in graphic tints by an eminent Scottish painter of modern celebrity. Others may have read its description in the records of the Covenanters:—

"In solitudes like these
Thy persecuted children, Scotia, foiled
A tyrant's and a bigot's bloody laws:
There, leaning on his spear (one of the array,
Whose gleam, in former days, had scathed the rose
On England's banner, and had powerless struck
The infatuate monarch and his wavering host)
The lyart veteran heard the Word of God,
By Cameron thundered, or by Renwick poured
In gentle stream; then rose the song, the loud
Acclaim of praise: the wheeling plover ceased
Her plaint: the solitary place was glad,
And on the distant cairns the watcher's ear
Caught, doubtfully at times, the breeze-born note."

"Each day, at the dismissing of the assembly, the horsemen drew up in a body, till the congregation left the place, and then marched up in order, at a little distance behind the ministers and people, who went to the neighbouring country towns, and on coming near the towns they divided into three squadrons, one for each town."

There was no hostile purpose against the Government in this military array. The object was simply to protect themselves, nor was their behaviour inconsistent with the solemn purpose of their assembling together.

"I confess," says Blackadder, "this new providential party of *volunteers* were more formidable from the spiritual majesty shining in their devout, grave, composed countenances, than from any outward ability, warlike provisions, or fierce looks."

"That all things might be done decently and in order, tokens of admission to the Lord's table were distributed on Saturday, and they were given only to such as were known to ministers or persons of trust present, to be free of known scandals. The Sabbath morning rose calm and peaceful, and throughout the day the sky over their heads was serene and unclouded, in delightful harmony with that tranquillising, joyful, and holy service in which they were to engage. The ministers were remarkably assisted, and the whole

scene was most interesting and solemnizing. All seemed to feel like Jacob, "Surely the Lord is in this place; this is none other than the house of God, this is the gate of heaven:" or like the disciples on the mount of transfiguration; "it is good for us to be here."

There were sixteen tables in all, and each table was supposed to contain about a hundred persons.

After the communion was over, Mr. Welsh offered up a fervent prayer and thanksgiving, and then the whole assembly united in a solemn hymn of praise to Him who had thus mercifully spread a table before them in the presence of their enemies. Blackadder particularly mentions the solemn joy with which the people joined in this concluding exercise.

Such were some of the scenes in which Blackadder and his fellow exiles from their sorrowing flocks passed the time of their probation. To many of those ejected ministers a season of enlargement came with the Revolution; but Blackadder had finished his testimony before that period. In his old age a dreary imprisonment awaited him, from which he was relieved only by the hand of death. He was apprehended in 1681, examined before a Committee of the Council, and sentenced by them to be imprisoned in the Bass. The cell in which he was confined is still pointed out, with its three small iron-barred windows to the west. He was then advanced in years, and ill prepared for being immured in that unwholesome dungeon; and after lying there for four years, and suffering under a complication of diseases, after many ineffectual attempts having been made by his friends to obtain his release, death came—a messenger of peace to him—and he calmly yielded up his spirit to God, in the seventieth year of his age. His mortal remains were carried from the Bass, and interred in the churchyard of North Berwick, where a handsome tombstone still marks the place where they repose.

"Death broke his fetters off—then swift he fled
From sin and sorrow, and, by angels led,
Entered the mansions of eternal joy:—
Blest soul! thy warfare's done, praise, love, enjoy.
His dust has rest till Jesus come again;
Even so, blest Jesus. Come! come! Lord. Amen."

The traveller who cannot turn aside from the main line of his route to visit the Bass Rock, will be able at the least to obtain a distant view of it as he speeds along in his railway carriage on the "North British," and will now, we trust, contemplate with greater interest than before this Scottish Patmos, the scene of memories that are very precious, especially to Scottish Christians.

C. B. E.

THE JEWS' SABBATH IN LONDON.

It is believed that there are at present about 30,000 Jews in the United Kingdom, 25,000 of whom are resident in the metropolis. Enjoying now equal political rights with their fellow-citizens, trading as freely as others and with no civil or literary office beyond their reach, it may not be uninteresting to look afresh at their religious life as it comes before us in their Sabbath-day observance and worship, and at their present relation not only to Him whom their fathers crucified, but to their long-cherished hope of returning to Palestine.

It need scarcely be said that there are many Jews in London who care nought for the traditions and customs of their ancestors, who are perfect strangers to their own Scriptures, and who, beyond possessing the Israelitish face and characteristics, might as well be Turks as Jews for any information they can impart. Good humoured for the most part even to jocularity, always courteous and willing to tell what they know, many will profess themselves ignorant of the simplest religious matters with the profoundest unconcern. In this, however, they are only on a par with too many of their so-called Christian neighbours. On the other hand, there are many Jews whose names I can hardly forbear mentioning, who impress you at once with their deep and manly sincerity, who adhere closely to the ways of their fathers, who sing with touching pathos their old songs in a strange land, who observe their ancient sabbaths, feasts, *and fasts,* and through whose worship, *though but* a tattered fragment of what it used to be in the past, you catch a glimpse of the glory of the ancient Temple.

I design in this paper to describe as accurately as I can a Jew's Sabbath life, supposing that he conforms to what is required of him, and to show how the Sabbath is observed outside the synagogue. It is scarcely possible to say anything of the domestic, religious, or social life of the modern Jews without following in the footsteps of the Rev. John Mills, whose book, published in 1853, is still the best handbook to Jewish life and observances. He has left nothing in their customs untouched and unexplained, and it would be a poor affectation, especially in the prayers and songs which his Jewish friends have translated for him, to attempt to write originally upon themes which he has well-nigh exhausted. . . .

The Jewish Sabbath continues from sunset to sunset of Friday and Saturday evenings, and let us now enquire how a Jewish man of business, whom we will assume to be the head of a family, will spend the day. On Friday evening, between six and seven o'clock in the summer, and earlier than that in the winter, all work is laid aside. The Sabbath is coming in, and the pious Jew will meet it in a prepared state of mind. He will clothe himself in his Sabbath attire, and "neither rounding the corners of his head, nor marring the corners of his beard" (Lev. xix. 27), he will secure as clean a face as without the use of a razor is possible. The Jewess, who during the afternoon has "offered the dough," and baked the Sabbath bread, will see that her

› is in order, and that her boys, if
enough, are made ready to go
their father to the synagogue for
rst service of the day. At the
nted time they set out, and
g their absence the Sabbath
is lighted, the Sabbath table
d, and the house thus made
for the ministering angels who
bide in it until the day of rest is
Upon the return of the males
the synagogue, and before supper
rved, there are two or three in-
ing preliminaries. First, the
ren approach their father for his
ng. Laying his hands on the
of each of his sons, he says,
l make thee as Ephraim and
sseh," and in blessing each of
aughters, he prays, "God make
as Sarah, Rebecca, Rachel, and
." A hymn is then sung to the
s: "Peace be unto you, ye mini-
g angels, ye messengers of the
High, from the supreme King
ngs; holy and blessed is He.
your coming be in peace, ye
ngers of peace. Bless me in
, ye messengers of peace, ye
ngers of the Most High, from
preme King of kings; holy and
d is He. May your departure
peace, ye messengers of peace!
le shall give His angels charge
rning thee, to guard thee in all
ays. The Lord shall guard thy
out and thy coming in, from
forth and for ever." A lesson
the Old Testament—generally
ing the last chapter of the Book
overbs—is then read, and after
takes place the ceremony of
fying the Sabbath. Two loaves
e Sabbath bread are already on
ble covered with a white cloth or
n, and a bottle of Kosher wine—
or wine fit for use. This wine has
been made in France under the in-
spection of a Jew, and it has also
been submitted to the chief rabbi in
London, who has pronounced it
Kosher, or wine fit for use. Taking
a glass of wine into his hand the
master of the house repeats these
words: "On the sixth day the
heavens and the earth were finished,
and all their hosts. And on the
seventh day God ended His work
which He had made, and He rested
on the seventh day from all His work
which He had made. And God
blessed the seventh day, and sancti-
fied it; because He thereon rested
from all His work, which He created
and made. Blessed art Thou, O
Lord our God! King of the Uni-
verse, the Creator of the fruit of the
vine. Blessed art Thou, O Lord
our God, King of the Universe, who
hath sanctified us with His command-
ments; for us hath He chosen, and
His holy Sabbath, with love and
favour, caused us to inherit, as a
memorial of the works of creation:
for that was the day, the beginning
of the holy convocation, a memorial of
bringing us forth from Egypt: for
Thou hast selected us and sanctified
us from all other people, and Thy
holy Sabbath, with love and favour,
Thou hast caused us to inherit.
Blessed art Thou, O Lord, Sanctifier
of the Sabbath." He and his family
then partake of the wine. Next,
breaking one of the prepared loaves,
and giving a portion to each, he ex-
claims, "Blessed art Thou, O Lord
our God, King of the Universe,
Who bringest forth bread from the
earth."

By this ceremony the Sabbath is
sanctified, and then the family sit

down to supper. The next morning they all repair to the synagogue to attend the second service of the Sabbath—a description of which will occupy another paper. Suffice it to say now that the service commences shortly after eight o'clock on Saturday morning and continues, when there is a sermon from the chief rabbi, until nearly twelve. Upon returning home, before sitting down to dinner, the Sabbath is again sanctified in the manner already described. This time, however, there is a change in the words used in the ceremony. Holding a glass of wine in his hand, the head of the family says: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever. For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed. Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no work—thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it." Dinner is now served, but it need hardly be said that it has been cooked on the previous day. The letter of the law in regard to what ought and what ought not to be done on the Sabbath the pious Jew will strictly observe. *No musical* instrument may be played upon throughout the day, even the hair may not be combed, if the law is strictly adhered to. No horse or carriage may be had out, and you will see none at the doors of the synagogue, though there are worshippers inside who could lend money enough to save a kingdom from bankruptcy. No fire is kindled, no candle lighted throughout their habitations on the Sabbath day. Of course, in a climate like ours the Jew cannot do without fire and candle, and the wealthy will always take care to have at least one Gentile servant to do for them what they consider unlawful to do for themselves. But even the poorest of the race would on no consideration transgress the law, "Ye shall kindle no fire throughout your habitations upon the Sabbath." While engaged in making enquiries concerning the habits of the Jews in regard to this and other customs, I met with a working man who in early life resided in a neighbourhood principally occupied by Jews of the industrial class. He told me that he used to earn between five and six shillings every Saturday by going into the houses in one street, simply to snuff the candles and poke the fire, or to put fuel upon it. He received one penny for each attendance; pence were placed on the mantelpiece, he entered, did his work, said nothing to the family in the room, took his penny and departed.

The third service of the Sabbath is held in the afternoon, and it occupies from half-past three until sunset, the reason being that the Jews in olden time offered the evening sacrifice at that hour. The evening service, the last of the day, is held at sunset, and after attending the synagogue, the Jew considers the Sabbath at an end.

Having arrived at home, another ceremony will be enacted. The master of the house will further show the separation of the Sabbath from other days in this way:—a candle will be lit and placed in the hands of his youngest child, the father taking a glass of wine in one hand, and a box of spices in the other, will say: "Behold, God is my salvation; I will trust and not be afraid; for the Lord Jah is my strength, and my song; He also is become my salvation. And ye shall draw water with joy from the fountains of salvation. Salvation is the Lord's; may Thy blessing be upon Thy people. Selah. The Lord of hosts is with us, the God of Jacob is our refuge. The Jews had light and joy, gladness and honour; thus may it also be unto us. I will take the cup of salvation, and call upon the Name of the Lord. Blessed art Thou, O Lord our God, King of the Universe, who createst the fruit of the vine." Sprinkling the wine upon the table, and removing the box of spices from his left hand to the right, he will further say: "Blessed art Thou, O Lord our God, King of the Universe, Who hast made a distinction between things sacred and profane, between light and darkness, between Israel and other nations, between the seventh day and the six days of labour. Blessed art thou, O Lord, who hast made a distinction between things sacred and profane." The Sabbath is now over.

I should state that, outwardly, in the Jewish quarter of the metropolis, there is a complete cessation from all labour and trade on their Sabbath. Their exchanges in Houndsditch are all closed, and so are the shops. Streets and alleys, that on other days, especially on our Sunday, are well-nigh impassable from the crowds which throng them, are comparatively speaking deserted. In Aldgate and Whitechapel, while their Gentile neighbours are having their busiest day of the week, the gaily-dressed Jewess and her husband are on their way to the synagogue, and the contrast between the service therein conducted and the noisy babbling world outside on that Saturday morning is, perhaps, one of the most startling that could anywhere be found. The outward observance of the Sabbath is of course more marked in a neighbourhood like Houndsditch; but in other parts of the metropolis, here and there you will come upon the closed shop or warehouse, and meet with those who are on their way to their accustomed house of prayer.

There are several synagogues in London: besides that in Duke's Place, there is one in Great St. Helen's, another in St. Alban's Place, another in Maiden Lane, and there is the Reform Synagogue, of which more by and by. Wherever there are ten Jews able regularly to attend service, there a synagogue may be erected; consequently there are now forty-one registered synagogues throughout the kingdom, with several others of less importance. In attending the service of the synagogue, I should say, from what I have seen on several occasions, that all classes of the community were fairly represented. At Duke's Place, the number of evidently poor Jews, who "take the lowest seats," far away from the ark, and who clothe themselves in the most faded of *taliths* in which to go through the service

along with their well-dressed brethren, is not the least touching of sights.

And now, perhaps, it will be asked, "How do the Jews spend the Christian Sabbath?" To the wealthy amongst them the day is chiefly one of recreation and pleasure, although they studiously avoid, many of them at least, anything that would appear offensive to their Christian neighbours. A late Lord Mayor once told the writer, that his horses had two Sabbaths every week—one because he was a Jew, and another because he lived among Christians. In houses of business, the day is frequently devoted to stock-taking, or making up books or accounts—in short, to any work that can be done as well with the shutters up as down. As, however, in most of the great houses there are always some "who profess and call themselves Christians," no work is attempted that requires the entire staff of employés. Those who do work at home for tailors and slop-sellers sometimes pursue their calling; there is nothing to hinder them if they have the work to do and are disposed to do it, but here there is no diversity between them and their Christian neighbours. As the result of honest enquiries in several directions, it would be only just to state that there appears very little work done by the Jews on the Christian Sabbath in the higher walks of business. When, however, we turn to "second-hand" avocations, and to any of the many expedients by which the poor of London manage to get a living while not resident in the union, or the gaol, the case is very different. Any Sunday morning in Houndsditch or its neighbourhood, the reader may *see shops* open as usual, and come in contact with a regular fair of old clothes' men. The contrast between the Sunday and Saturday is marked indeed; even the tavern near the synagogue in Duke's Place is open under the pretence that its owner is a jeweller as well as a publican. What is called the Jewish Exchange is thronged with buyers and sellers, and it is a marvel that some terrible fever or disease has not burst forth from the mass of squalid misery and rags wherewith the place is filled. A visit to Petticoat Lane seems imperatively to demand afterwards a series of visits to the most searching of Turkish baths. Once in among the stalls on which are exposed for sale the oldest of boots, the rustiest of knives and forks, the shabbiest portions of clothing imaginable, and articles of every description brought to the mart from every quarter of the metropolis and its suburbs—once in among the dense crowd of unwashed costermongers, bird-fanciers, sweeps, thieves, young and old that block the narrow passage, and there is no help for it; you must advance at the rate of about a yard a minute until emerging at last, even Houndsditch shall be fragrant by way of contrast with the noisome old clothes' mart that you have left behind. The prices in the mart are fabulously low; a pair of shoes may be bought for a penny, and what the seller would call a superior article in the way of a coat and waistcoat for the sum of 1s. 6d., and rather than lose a customer, for 1s. 3½d. A woman's dress may be bought for 1s., and less than that if not lined; other articles of female attire may also be had proportionably cheap.

Another place of resort frequented

by Jews on Sunday is the fruit market, where the hundreds, if not thousands, of orange and nut-sellers that go up and down our streets make their purchases in an unimaginable confusion of tongues. In this mart the Jews are sellers rather than buyers, for it is very seldom they are seen among the fruit hawkers of our streets. So the Jews then spend our Sunday—those of them at least whose daily work lies in the direction we have indicated. It must in justice be said, however, that the work of the police court on Monday morning is seldom increased by the presence of Jews within its precincts, charged with the brawls and dissipation that seem almost naturally to belong to their Gentile neighbours, whose social position is similar to their own.

FRENCH AND EARLY ENGLISH HYMNISTS.

We have already listened to the wondrous outburst of sacred song that arose from lip after lip and land after land of the German Church of the Reformation. But when we turn to the Reformed Churches of France and of French Switzerland we find that all is changed. In Germany, it seems as if the irrepressible ardour of the people's piety must find expression in their hymnody, and their mouth was filled with laughter and their tongue with singing; they could not but sing even amid their sorrows. But the Genevan type of the Reformation clung with tenacity for more than a century to the Psalms of David. This was not because France in that day, or Scotland afterwards, was scanty in its appreciation of music or song; but the Reformers of Geneva regarded the hymns of uninspired men as at least suspicious, and they resolved to adhere to the letter as well as the spirit of Holy Scripture. Therefore the Book of Psalms became their hymn-book; large portions were translated into the vernacular language, and were adapted to music which all might learn. Fifty psalms were published at Geneva in 1543, with a preface by Calvin. Luther had said, that "such a rose garden is the Psalter that the godly were refreshed by its pleasant perfume, even when (as used in the Romish ritual) the sense is hid." How much more fragrant now that every man heard in his own tongue the wonderful words of God!

The hymnody of France, too, was remarkably scanty. The Gallican Church was more than satisfied with the canonical Scriptures as its hymn-book. The first translation of the Psalms was prepared by Clement Marot, a valet of the bed-chamber of Francis I., about the year 1540. The rude poetry of France received from his hand many embellishments, and he became eminent for his pastorals, ballads, elegies, and epigrams. La Fontaine used to call him his master. At length Marot became wearied of secular poetry, and partly under the impulse of the spirit of Lutheranism, he attempted, with the aid of his friend Theodore Beza, a version of David's Psalms in

French rhymes. The translation was dedicated to Francis and to the ladies of France. He felt he had no easy task when he sat down to write a dedication for his work to *Les Dames de France*, well aware of the raillery with which they would deprecate his labours. In a spirit, therefore, of what has been called religious gallantry, he declares that his design is to add to the happiness of his fair readers by substituting Divine hymns for their *chansons d'amour*, to inspire their susceptible hearts with a love that had no alloy, and to fill their homes with the praises of no fickle mythologic deity, but of the true Jehovah. He declares that the golden age would come, when the peasant at his plough, the carman in the streets, and the artisan in his workshop, should be heard to solace their toils with psalms and canticles; and when the shepherd and shepherdess, reposing in the shade, should teach the rocks to echo the name of the Creator.

Clement Marot became the favourite poet of France. His sacred songs were sold so rapidly that the printers could not meet the demand. His words found a response in the heart of the nation. They were sung as religious ballads; they were heard in the homes of the peasantry; they resounded in the splendid and festive court of Francis I. The members of the royal family and of the principal nobility selected each a psalm, and fitted it to the native melodies which they liked best. The Dauphin, Prince Henry, sang of how "the hart panteth after the water-brooks," as he went to the chase. Madame de Valentinois chose as her strain—"Du fond de ma pensée;" and the Queen loved to hear the strain—"O Lord, rebuke me not in thine indignation." Crowds of the burghers of Paris sang these hymns in the Pré aux Clercs; they were heard in the vineyards of Provence, and among the market-boats of the Loire and the Rhone. And this famous version made way through France for the triumphal progress of the Reformed theology. In that land of chivalry and song the harp of Zion could not sound for the first time unheeded, and the wonderful strains were so eagerly caught up as to fill with dismay the dominant party. Set to magnificent tunes by Goudimel, they became a fashion with some, and a chosen watchword with others; they were sung by ladies of the court, or gay riders, as they flitted across the glades of Fontainebleau, while the psalms that rose from the workshop or attic revealed the pious artisan of Lyons or Rochelle. The famous day of Argues was gained for Henry of Navarre by psalm-singing soldiers. When hard pressed by the Leaguers, suddenly the sonorous notes of a well-known battle chant were heard in the rear, and the gallant Coligny, with two regiments of Huguenot infantry, came up. They were the heroes of Coutras, and as they dashed on, Aumale thundering forth, "Let God arise, and let His enemies be scattered," these enemies were driven like chaff, and in a few minutes the field was clear. No wonder that the psalms were dear to the Huguenots.

It is probable, however, that with much of devotion there was much also of mere sentimentality—the play of fashion rather than the breathing of piety. In many instances it was not that the words of Scripture found

ome, so much as that the ver-
the Psalms was in a rhyme
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England the rise of hymnody
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on the masses was by giving
ready formulas in hymns."
England there was not only
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, but the rulers were ready to
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were left stranded, if we may
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reign of Elizabeth. The cir-
nces under which that royal
ame to give her sanction to the
tion are characteristic:—"The
," says Burnet, "had been
up from her infancy with a
of the Papacy and a love
to the Reformation; but yet, as her first impressions in her father's reign were in favour of such old rites as he had still retained, so in her own nature she loved state, and some magnificence in religion as well as in everything else." Her title to the crown rested on her renunciation of popish authority; yet her inclinations were often in favour of popish usage. She banished the altar and the crucifix from the parish churches, but retained them long in her own chapel. To Puritanism and to Nonconformity of every kind she was utterly averse; and hence she shrank from sanctioning, or even recognizing, that use of metrical psalmody, or that practice of congregational instead of choir singing, which had been a characteristic of Calvinistic worship.

But meanwhile the popular passion was growing wider and deeper. The "infectious frenzy of sacred song," as Warton calls it—which, he says, had "excited and supported a variety of popular insurrections," had "filled the most flourishing cities of the Low Countries with sedition and tumult"—soon reached England, and here found a most congenial soil. At no period in the national history had the cultivation of the vocal art become so general. Every person who had received an education was well versed in music, and, we are assured, was able to read notes as well as words.

No wonder that Bishop Jewel had to send tidings to the Queen that a great change had appeared among the people, especially in their use of psalmody. "That was begun in one church in London, and did quickly spread itself not only through the City, but in the neighbouring places,

Sometimes at Paul's Cross there will be 6,000 people singing. This was very grievous to the Papists." Strype observes in his diary, that in September, 1559, he "began the new morning prayer" in one of the London churches, and that the bell began "to ring at five, when a psalm was sung after the Geneva fashion; all the congregation—men, women, and boys—singing together."

The conflict of motives that influenced the Queen found expression in a document issued in 1559, which prescribes the method in which church-music is to be conducted. These "Injunctions," as they were called, advert to the fact that certain livings had been appointed for the maintenance of men and children singing in the church, "by means of which the laudable exercise of music hath been had in estimation and preserved in knowledge." The Queen accordingly appoints "that no alteration be made in the disposition of such assignments," and that there be "a modest and distinct song, so used in all the common prayers of the church as that the same may be plainly understood." Yet, "for the comforting of such as take delight in music, it is permitted that, either at morning or evening prayer, there be sung a hymn, or such-like song, to the praise of Almighty God, in the best melody and music that may be conveniently devised." According to which order, says Heylyn, "as plain song was retained in most parish churches, so in the Queen's own chapels, and in the choir of all cathedrals, and some colleges, the hymns were sung after a more melodious manner, commonly with *organs.*"

Meanwhile the versions of Sternhold and Hopkins had appeared, and were printed by the Queen's printer, and bound up with the Bible and Prayer-book.

Thomas Sternhold was a native of Hampshire. He studied some time at Oxford, but not long enough to graduate. He received the appointment of groom of the robes to Henry VIII., in which office he so commended himself to the king as to become a personal favourite, and Henry left him a legacy of a hundred marks. Sternhold retained the same office under Edward VI., and having leisure to pursue his studies, he acquired some popularity in the Court as a poet. He was a man of piety, and a stedfast adherent to the principles of the Reformation, and he desired to employ his poetical gifts for the advancement of morality and religion. Being pained by hearing the immodest songs which were then the usual entertainment of persons about the Court, he undertook to translate the Psalms into English metre, "thinking thereby," says Antony Wood, "that the courtiers might be led to sing them instead of their indecorous sonnets, but did not, only some few excepted." Though the work of Sternhold was incomplete, he left "example and encouragement to John Hopkins to despatch the rest."

Hopkins is believed to have been a schoolmaster and clergyman in Suffolk, but little is known of his history. He versified fifty-eight of the Psalms. Five others were added by William Whittingham, who also versified the Decalogue, the prayer immediately following it, and probably the Lord's Prayer, the Creed,

and the hymn "*Veni Creator.*" Other contributors added to the work, and the complete version was printed in 1562, by John Day, and entitled, "The whole Book of Psalms, collected into English metre by T. Sternhold, J. Hopkins, and others, conferred with the Ebrue; with apt notes to sing them withall."

Of the productions of Sternhold and Hopkins little need be said. Multitudes of sound Churchmen have been ready to stake their churchmanship upon the infallibility of their favourite poets, but no mere denominationalism, however ardent, could ensure the permanent use of these productions. Even the *Quarterly Review* was compelled, nearly forty years ago, to say, "We hear perpetually of their occasional beauties, but we never yet could get one of their advocates beyond the memorable stanzas—

"The Lord descended from above,
And bowed the heavens high!
And underneath His feet He cast
The darkness of the sky.

"On cherubs and on cherubims
Full royally He rode;
And on the wings of mighty winds
Came flying all abroad."

Even here the distinction between cherubs and cherubims will not be appreciated except by those who have suffered from the difficulty of adjusting the occasional antagonisms of prosody and common sense.

To Sternhold, however, we are indebted for the Hymn, No. 16, in the New Congregational Hymn Book—

"O God, my strength and fortitude,"

and perhaps to Hopkins for No. 158—

"All people that on earth do dwell."

Hymnophilos.

OUR RELATION TO OTHER COMMUNITIES AND OUR DUTY TO OUR OWN.

By James R. Campbell, D.D.*

The Congregational Churches have great advantage in promoting unity of the spirit in the common faith. They have no cumbrous system to maintain. They have no elaborate policy to work out. Their Christian affinities are free to assimilate and combine.

The Church of England has a kinship in our hearts. Her faults and errors cannot deaden our natural sympathy with the Divine truth she maintains, with the piety she fosters, with the loyal service she has rendered and still renders to our Sovereign Lord. All these are as precious in our eyes as in her own. We naturally care for her state. We lament her bondage to secular power, by which the law and kingdom of Christ, our common Lord, are falsified and deranged. And we would passionately beseech her to assert her freedom, to keep priestly devices from her worship, and to refuse the humiliation of being obliged to acknowledge the deniers as well as the defenders of the faith as Christian ministers and her religious guides.

* This article is the concluding portion of Dr. Campbell's Inaugural Address as Chairman of the Congregational Union.

Our attitude towards Popery is somewhat peculiar, and not without incident disadvantage. The corporation spirit of the Established Church has aggravated the political wrongs of Roman Catholics by the harsh and partisan temper with which their religious tenets are assailed. The injustice in word and deed to Roman Catholics has wrought in us a sympathy with the men whose doctrines we hate. Disowning and abstaining from these reproaches and wrongs, we have been prone to be silent because others spoke too much and not wisely. We have been more friendly because others seemed malignantly hostile. Ourselves far removed from the false doctrines and priestly policy of the Roman Catholic system, we have been in danger of being too little alert to its enormous evil because others were exaggerating them for the ends of a rival policy. But, lo! within the Established Church, which sits a queen in the place from which Popery was thrust out, superstitious usages are establishing themselves, which are the preparative and pathway of a restored Popery. The errors and evils of that system are thus shown to us in a sort of neutral light. Our sympathy with Roman Catholics as the objects of fanatical animosity is shaken out of its inadvertence, and is checked in its excess. The approach of the rivals as if about to be made friends, opens our eyes to the priestly devices which are common to both. Our zeal for the truth becomes more simple and disentangled from political biasses, and our protest is renewed and made stronger against all human pretensions which tend to undermine and destroy the religion of Christ.

We cannot forget that there are many in England who call themselves Christians, but do not call Jesus Lord—"God over all, blessed for ever." It is difficult for us to discover points of Christian kinship with those who cannot find in the Gospel what we hold to be its substance and its life. When Unitarianism forms itself into a worship and a church, it places itself under conditions which test its character and prove its deficiency as a religion for man. Its power to resist the living force of the apostolic faith is comparatively lessened. But when it declines these restraints and tests, and, in the form of personal scepticism, mingles in the worship, those Churches whose piety confessedly springs from the very doctrine and fact which it denies, it acquires a greater force of mischief, especially in the temper and habits of the present age. The spirit of free enquiry, the range and variety of religious discussion, the growing conception of Christianity as a life, the heightened interest in the life of Christ as a perfect human example, the change in the form and basis of Unitarian belief, by which it is no longer a question of scriptural testimony, but of religious philosophy—the spread of a vague sentimentalism in religion, these and many other things combine to render the danger from the side of Unitarianism more strong and insidious. Let us, "knowing the time," give the more earnest heed to avert what, in any degree of it, is the most fatal calamity which can befall our religious life—the least dimming or obscuring of His name who is the brightness of the Father's glory, and the express image of His substance.

We are surrounded by religious communities which differ from us only in secondary things. The Calvinistic and Arminian controversy, although

containing within it profound questions which must in all ages engage anxious enquiry, cannot greatly or long separate the parties in this nation who took different sides of it. Their several beliefs have passed through an epoch of experimental religious life, in which the scholastic form of these beliefs has been worn off. Each party now practically acknowledges some of the truths of the other's tenets; and, for the rest, they may be assured that God will reveal even that unto them. Betwixt the Methodists and ourselves there exists, and must grow, a unity of spirit which no ground-swell of old controversy, and no variety of ecclesiastical method can disturb.

The Baptists and we are one, with the single exception of the administration of that Christian rite which their name assumes, that they, and not we, maintain in due observance. When both parties can abate pretences to pre-eminent discernment, and respect each other's sincerity and conscience towards God, both in their religious views and their religious administration of baptism, they will, by the force of spiritual life and brotherhood, irresistibly approach and unite in the service of their common Lord. Modes of brotherly intercourse, then of co-operation, will be devised; and union, organic union, if it is to be attained, will be the fruit of prevailing sentiment and common desire. Till then, it would be only a policy or a pretence.

More than two centuries have given to the Presbyterians and ourselves space to understand our several characters and pretensions. The platform of Presbytery, which is establishing itself in England, will be more successful in this modern attempt that it is the fruit of a moderated ambition. Where so much real work is to be undertaken by them and by us, in educating the ignorant, reclaiming the ungodly, and confirming the Christian, it would be a paltry jealousy in us to grudge to our Presbyterian brethren those accessions which taste and tradition may transfer from our ranks to theirs. It would be a poor ambition on their part to desire more of success in that kind. We can with all pleasantness assure our brethren that the want of order and cohesion which they remark in our ranks is more seeming than real. They are not of our school. They do not understand our tactics. We do not see—and we are quite sure it is an optical illusion when they discover—signs of disintegration in our Congregational unity. They may count upon finding us joying and beholding their order without despising our own. Let them and us be in the kingdom and patience of Jesus Christ, as the heart of one man.

Let me conclude by a word or two respecting the use of our own powers and resources as a religious community.

Our real unity as churches is beyond the range of question or the need of vindication. Our common faith, our almost uniform worship, the growing consideration of this Congregational Union, the certain sound given by our Churches in favour of revealed truth and scriptural worship, are our signs that cannot be spoken against. The inconveniences and irregularities attaching to our administration are of greater value to others as the material of ecclesiastical gossip than they are an annoyance and evil to ourselves. They are quite exceptional and outward.

So far as I can see, we need no

addition to the simple, beautiful congregational "way" of our fathers. Those who are most ready to say in the first difficulty or trouble, "There is something wanting in our system," are for the most part those who have not been very constant or loyal in working the methods we possess. The great "something wanting" is the earnest purpose to put into fair working the rights and duties of brotherhood among the Churches. Even if communion betwixt our several Churches were only an expedient and a policy, common sense would urge us to maintain general order as well as vindicate individual freedom. The communion of churches, although not as much a matter of prescription as the order and government of each church, is as truly a law of our religious life. It is under the regulation of the same principles and sentiments that form the rule of the particular church; just as society gives scope in its variable life for the virtues and principles which animate the ordained and fixed relations of the family.

Brotherhood has its duties and privileges beyond our particular Church as well as within it. A brother must consider another, as well as be himself considered. The neglect of this plain and familiar maxim is the source of much weakness to our Churches. To have a living interest in each other's welfare—to be loyally bound to each other's good name—and yet to be denied the natural means of expressing that interest and vindicating that good name, is a prodigious wrong. And yet the temper in some of our Churches which would resent proffered counsel and refuse the most brotherly enquiry, clearly inflicts this wrong and covers with this reproach. Churches joined in brotherly fellowship have a natural right to all reasonable intercommunication and mutual satisfaction as the ground of Christian confidence. But this most reasonable claim is met by unreasoning jealousy. The frankness of fellowship is turned into churlish, chronic reserve. Evils that are known to wound, and even to alienate, must sometimes pass without rebuke. The purity and honour of our fellowship as Churches are impaired; and those who see the evil are hindered in their efforts to overcome it. There is no defect in our Divine system, but there are instances of a narrow and selfish spirit in working out its results. The best thing is most easily abused. And by the encouragement of this particular abuse of our Divine principles, those who rejoice in the absence of all control by law, they make themselves as impotent to expel error and repress disorder as the Established Church itself.

I know nothing more instantly demanding our best attention than the formation amongst us, in all the constituent provincial departments of this Union, of a mutual understanding as to the right and duty of brotherly conference and counsel betwixt Church and Church. While each should act freely and independently, it should be in the spirit of acting with and for each other. We must unite our work. We must husband our strength and resources, so that no particle of Divine energy shall be wasted or lost to the service of our common Master.

EARTH-BORN OR HEAVEN-BORN?

By James McCosh, LL.D. D.D.*

Our missionaries, in going forth to proclaim Christ, proceed on the faith that, while man's body is formed of the dust of the ground, and may have affinities with that of the lower animals, his soul is created in the likeness of God; and that though it has lost that image, it retains many traces of its divine origin, and is capable of being restored to the state from which it has fallen. But a very different theory of man's origin and nature has been propagated with extraordinary zeal and assiduity in our day. It clothes itself in an imposing form, and calls itself the doctrine of the continuity of existence, but it means in plain words that man is descended body and soul, if he have a soul, from the brutes, who have sprung we know not whence or how, but probably from floating, nebulous matter. This is not the place for examining this theory scientifically. Perhaps we have not yet found the key to explain the facts which geologists are doing right to observe, but on which they are speculating prematurely and rashly. The scientific question must be discussed in the Halls of Science, and the Churches must see that, among their other missions, they are taking their place in the higher educational institutions of the country, and training their more intellectual young men for taking part in the contest for truth in this critical age. But it is not out of place to say here, that your intelligent missionaries, who have dealt more intimately with the deeper nature of heathens than the Anthropological Society has done, and know more of their essential character than those anatomists who have merely studied the form of the brain, can bring forward very important and decisive testimony on this subject. They tell you that everywhere human beings have what brutes have not, religious or rather superstitious instincts, an idea often vague enough of a supernatural power, and a fear of a descending judgment, indicating a capacity dormant, and guaranteeing the possibility of a restoration. What meant those idols which your missionaries found in all the Polynesian islands, those demons which were so feared, those sorceries which were practised, those human sacrifices which were offered in times of extremity? Even among the degraded Kaffirs there are medicine men who bring rain, and cure diseases by charms and incantations; and Dr. Livingstone reports from the inland countries a very general belief in rudimentary truths about a supernatural power and another world. In India there is some primitive truth, preserved, like broken columns and statues in a ruin, in that monstrous and hideous theology of theirs.

But I would rather look at present to the practical tendency of the two doctrines, the earth-born and the heaven-born, which are at present striving for the mastery. According to the earth-born theory, there are essentially inferior races, which are doomed to give way, "in the struggle for existence," and they look on the prospect with complacency, provided only a few favoured races advance on "the principle of natural selection." I believe that this tenet is exercising, directly or indirectly, a very injurious influence on public sentiment in this country and in America. A well-known American statesman, a believer in the theory, assured me that a hundred years hence the coloured people in the United States must all disappear before the

* From the admirable sermon preached at Surrey Chapel, for the London Missionary Society—which will be published by Messrs. Jackson, Walford, and Hodder, before these pages appear.

white man, and it is evident that he was not prepared to regret it. In our country this spirit is setting itself determinedly against missionary effort, is scoffing at all alleged good done among the heathen, and undermining that faith among our students which would prompt them to set out on evangelistic work. In the last age the cry was, first civilize and then Christianize; and it was uttered by men who took no pains either to civilize or to Christianize. The feeling now is, that it is of no use attempting to elevate the degraded classes, and that they may be allowed to sink and disappear, provided the higher races, such as the Aryan, and specially the Anglo-Saxon, are made to take their place. It is a fit creed and sentiment for those who wish to make the heathen people among whom they dwell the ministers of their selfishness and their lusts, without being troubled with any reproaches of conscience. How different in its practical bearing is the faith of the Christian, who holds that God has made of one blood all nations, and that all human beings are alike, in that they possess souls capable of improvement, and destined to live for ever! Catching the spirit of Him who stood by the weak against the strong, who came to seek and save that which was lost, who permitted the woman that was a sinner to approach Him, and ever sought to raise the fallen, the disciple of Christ recognises as brothers and sisters the lowest specimens of humanity, whether found in heathen lands or in the lowest sinks of our cities, and having experienced the power of truth and grace upon his own heart, he goes forth in the faith of the efficacy of the blood of Christ, and in the regenerating power of the Spirit, to elevate them for this world and the next. Need I ask which of these is the genuine philanthropy, most worthy of heaven, and suited to earth and to man's nature. I hold that your missionaries are taking the proper plan of elevating the fallen when they present Christ to them. They do not go to naked and wandering savages, and say, You must clothe yourselves, and learn the arts, and build houses, for none of which they have yet any appreciation; but seeking to awaken the heaven-born instinct, they tell them of a holy God, and of a suffering Saviour, and that they have souls to be saved, and a heaven to gain. The apostle, Rom. i. 21—32, tells us how the races fell—"Because when they knew God they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness." As mankind have fallen by reason of their rejecting God, so they are to be raised by accepting Him. The missionaries, in fulfilling their Heaven-appointed commission, would go down to the inner and deeper springs of our wonderful nature, and as these are opened up, the whole soul is relieved, and roused, and elevated, and is now prepared to receive "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Under these morals, the counterpart of the immoral agencies under which they fell, the race rises from age to age in the scale of being. This, I am prepared to show, is the philosophic, this the practical mode of procedure, if we would elevate mankind. Verily our old Christianity is yet far ahead, morally, of what professes to be the most advanced science. The work is not to be done by proffering civilization, which is sure to be rejected; nor by extending merchandise, which may only add civilized to savage vices; nor

by better political systems, which there is nobody to work; but by "the preaching of Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." Those who are led first to seek the kingdom of God and His righteousness, find that all other things are added unto them; and that education, and enterprise, and commerce, and wealth, and refinement, and science follow as rewards, which God gives to them who receive His Son. And I, for one, would not like to see all the varieties of mankind disappear, and the whole of mankind reduced to one race, though that should be the Anglo-Saxon, any more than I should like to see all the trees of the forest reduced to one species, though that should be the oak. I rejoice in the diversity that I see in all nature—in sea and land, in hill and vale, in plant and animal; and I should like to see each race of mankind retaining its peculiarities, while all are elevated, so that the song of praise coming from regenerated humanity to the great Creator may not be a melody, but a harmony, rising from "a great multitude, which no man can number, of all nations, and kindreds, and peoples, and tongues."

POSITION AND CLAIMS OF THE LONDON MISSIONARY SOCIETY.

THE position and claims of the London Missionary Society are at this moment so peculiar and urgent that we bespeak for them the most earnest attention of our readers. But instead of setting them forth in words of our own we shall use the words of the Annual Report and of the Rev. R. W. Dale and the Rev. A. Hannay—words weighty and well chosen.

I. REV. R. W. DALE ON THE COMMITTEE OF INVESTIGATION.—The committee was appointed on May 7th, 1866, for the purpose of enquiring into the general condition of the Society, and, at the same time, considering whether any and what measures should be adopted for increasing its resources and efficiency. The committee consisted of twenty-four members, of whom about one-half were laymen. The members of the committee came from London, from Leeds, Liverpool, Manchester, Plymouth, Bristol, and Norwich, and from Ireland and Scotland. They met for the first time on the 19th of June, and by adjournment on the 20th. They met again on August 9th, and I know that several members of the committee have spent many days in the investigation of the questions which arose in the course of this enquiry. I feel bound, sir, to bear my most hearty testimony this morning to the frankness with which the secretaries of the Society and the London directors gave the committee all the information that they asked for. As honourable men they had nothing to conceal, and they concealed nothing. Whatever we wanted to know, and they could tell us, was told without any diplomatic reserve or ambiguity. I also feel bound to bear my testimony to the readiness with which the secretaries of the Society and other gentlemen employed in the Mission-house, in Blomfield Street, undertook the very heavy and exceptional labour imposed upon them by

the proceedings of the committee. As promptly and as energetically as the work could be done which the committee requested them to do, the work was done. I also feel bound, sir, to say that during this enquiry we came to know, as some of us had not known before, how much time, how much energy had been devoted to the conduct of the business of this Society, not only by various ministers living in London, but by distinguished laymen who have had businesses of their own to superintend, and who, week after week, gave an amount of time to the affairs of this Society, and an amount of ability, too, which, if devoted to the conduct of the affairs of commercial companies, would secure them a large and handsome income. Well, sir, as the result of the work of the committee, a resolution was passed which I feel obliged to read to this assembly, and there was an earnest and entire concurrence in it:—"That, after an anxious and deliberate investigation, extended over several days, of every question which appeared important to the character and operations of the London Missionary Society, the committee are unanimously of opinion that it is in every way worthy of the confidence and support of the churches. Its history during the past is the record of remarkable triumphs of the Gospel abroad and of a great quickening of religion at home. The directors and officers, though of course not infallible, have conducted its affairs on the whole with a fidelity, wisdom, and success, for which they deserve the thanks and confidence of the Christian churches whose affairs they have administered. The committee are, however, impressed with the strong conviction, that the Society does not receive from many of our churches the support which it may fairly claim, and they most earnestly commend it to their increased affection and liberality. The catholicity of its constitution, the noble character and illustrious achievements of its missionaries, the success of its enterprises, and the general efficiency of its administration, give it a high and honourable place among similar institutions, and the committee hope that amidst the multiplied and legitimate claims of our home population, which are so nobly responded to, the church will not be forgetful of the high object of this Society, hitherto so honoured of God to carry the Gospel into the regions beyond." That is the deliberate expression of the judgment and the feeling of this committee after their protracted investigation into the history and position of this great institution.

II. The Annual Report on Finances.—The result of irrepressible growth, fostered by the kind providence and loving care of the Master for whom the service has been done, has been for the directors, in their management of the Society's affairs, embarrassment, difficulty, and debt. That embarrassment commenced with last year, when the accounts were closed with a balance of £7,450 against the Society, which was paid from the legacy fund reserved for such a contingency. During the entire year the directors have had the difficulty in view, and have adopted a series of measures to meet it. In July and August several special meetings were held with the London ministers and officers of churches, to lay before them the growing needs of our foreign missions. Two papers by the Home Secretary were published and widely circulated, showing

the growth of those missions, with the increased claims they present for agency and help; and urging that an addition of at least £10,000 a year is needed to the Society's permanent income. In all the autumn auxiliary meetings the secretaries and missionary deputations were urged specially to make the facts known. In November a special resolution was passed by the board, instructing its committees to decline all applications for measures of extension; and they have continued steadily to do so. In February a solemn and impressive meeting for prayer was held by a hundred and twenty of the London ministers and directors; and during the spring special visits have been paid to the County Associations in various parts of the country, to consult with the country ministers on the same subject.

But these measures have not removed the difficulty. In numerous instances old friends of the Society, and churches which have ever been its chief supporters, not only expressed hearty sympathy with these efforts, but increased their contributions and rendered substantial help. That earnest support was again counteracted by the commercial and social depression felt extensively by the middle classes throughout the country, as a consequence of the great failures of last May.

In this, the seventy-second year of the Society's history, with its valued missions blessed and extending, it closes the year with a debt, wholly unprovided for, of £5,000. But this is but a part of the truth. Had it not been for the unexpected addition to the income, of the proceeds of the property in Hong Kong and Shanghai, that debt would have amounted to £9,000. Reserved funds have prevented it from rising to £11,500. Yet again the enlargement of the India and China missions give a claim to £9,500 more. And it is plain that the Society has expended during the past year nearly £21,000 more than it received from all ordinary sources of income. With all its missions blessed and flourishing, with new fields opened to its efforts, the older fields ever widening, the Society has received from the home churches during the past year but £5,000 more than it received from them thirty years ago. With China added to its sphere of effort, and now containing twenty missionaries; with India, reconquered and resettled; with a mighty enlargement in its own borders, with a vast increase in its own numbers, its strength, its ministers, its resources, its public influence, the home church gives to the foreign missions of this Society nearly the same £50,000 which it gave to them thirty years ago. Not that the missionary spirit of the churches has died away; not that Christian people care less for perishing men; but home claims and home missions have so multiplied as to shut out the millions in distant lands, whom the ear hears of, but whom the eye does not see.

III. Mr. Dale on What is to be Done.—Do you intend to extinguish your China mission in order to get out of debt? Do you intend to tell Dr. Legge to go away from this meeting back to China as soon as he can with a commission to dispose of your property in Singapore, Shanghai, Hong Kong, Canton, Amoy, and Pekin? Do you intend that every place in connection with your Society must be closed? Do you intend that your forty native pastors

in China must be dismissed and return to secular life; that your nineteen most accomplished missionaries in that field must return home; that our churches in China, numbering one thousand communicants, must be left to sustain a desperate struggle against the difficulties that surround them? Do that, and when you have extinguished your operations in China, you have only just saved that £10,000 that you have to deal with. Or, will you turn to Mr. Storrow, who is on this platform this morning, and tell him to go back and close the institution at Berhampore; to break up the catechists at Calcutta; to recall every European we have there? Will you tell him to go back with the sad tidings to Mr. Bradbury, and Mr. Hill, and others? Do you intend to extinguish the whole of your missions in Northern India? If you do, you may still get rid of this £10,000 deficit, which still stares us in the face. But are you prepared to do that? Are you prepared to go to Madagascar, and terminate at once your connection with missions in that land? Do that, and you will only save permanently a sum of £4,000 a year; and you will find that is little more than one-third of the sum with which you have to deal. I repeat, no matter how earnestly your directors may deal with this great question, they cannot, without extinguishing a mission like that in China, without extinguishing a mission like that in Northern India, bring their income and their expenditure together. What, then, is the issue? Why, that the meeting should pass and hold to a resolution like this:—"That this meeting desires to express its unabated and most cordial confidence in the directors and officers of the London Missionary Society, and that, having learned from the report that the expenditure for the year exceeds by £20,000 the ordinary income, the meeting pledges itself to sustain the directors in their efforts to reduce the expenditure, and immediately to increase the home income of the Society by at least £10,000 per annum." Ah, it is very well for you to applaud, but when you are written to for your collections on behalf of the London Missionary Society, do you intend to write back and say you have got a chapel debt to deal with, and cannot make your collection this year? Do you mean to write back and say you are making a great effort in connection with the county association, and cannot have the missionary collection this year? Do you mean to write back and say you belong to a new church only just settled in the outskirts of a great town, and that you must get things in order before you can venture upon your missionary collection? You may applaud, and you may pass this resolution here as cordially as you like, but we know the kind of letters that come to the mission-house from different parts of the country from time to time. If you mean to pass this resolution, you must resolve that every church throughout the country represented at this meeting shall have its missionary collection without fail. You must resolve that in every congregation there shall be, in wind and in sunshine, under financial pressure and in financial success, the steady work of the missionary collector bringing the results of the liberality of your people to our Society. You must resolve that in every town, and in every considerable village with which you are associated, there shall not only be the annual *sermons*, but there shall be an annual meeting on behalf of the London

Missionary Society. I believe we have the thing in our own hands, and we can do it; you and I, my brethren, if we like, can do it. But then are we prepared to do it? Are we prepared to say, Whatever else is done or left undone—no matter whether we are without the painted window in our new chapel—no matter if we do without a new organ this year, it shall be so; no matter if we leave some perfect finish of grace and beauty unattempted in the structure we are raising, in which we are to worship God—China shall still have the Gospel from us, India shall still have the Gospel from us, and not a single man shall be recalled from any part of the mission-field who is doing earnest and effective work for Christ? We have recently received from Tasmania a challenge, to which I beg to call the attention of this meeting, and which I trust will be taken up by some gentlemen who are here. Mr. Hopkins, of Tasmania, one of the most generous friends of our Society, has written to say, since he saw what was coming, that he is ready to give £500 to the London Missionary Society, if forty-nine gentlemen can be induced to join him in order to make fifty. That will produce the sum of £25,000.

IV. The Rev. A. Hannay on Duties and Perils.—I doubt not that there are many of this assembly whose hearts to-day say, "Contracted operations! Let us not name the shameful word." I heard one gentleman say "No, no," when something like that was spoken of in the report. I, Sir, sympathize with that sentiment. There can be no one on this platform who can have any interest in putting a shameful word in the mouth of the London Missionary Society, but there is no one who does not believe that it were less shameful to contract operations than to go on accumulating debt. Ay, and there are some of us who believe it were even less shameful to contract operations than to live in the delusive and unhealthy excitement of constant special appeals. I do earnestly urge, therefore, that this question of contracted operations or extended income will be fairly and earnestly considered by all the constituents of the Society. We can do little in an assembly like this; but I trust a feeling will be evoked to-day which will at least clear away the Society's debt for the past year. But we need the steady, sustaining power of principle rather than the spasmodic tribute of passing impulse of this kind—and I would take leave before I resume my seat to say to my brother representatives of churches, and the pastors of those churches, that this question must be remitted from this meeting to our churches, to our families, to our individual consciences as Christian men. Not here can a grave matter of this kind be settled; but there it may—in the prayer-meeting, in the fellowship gathering, at the domestic table, which ought to be sacred in all our households as the very altar of God; and in our closets, where we go to ask God's forgiveness of sins, and review our responsibilities to Him who shed His blood for us. Here, Sir, we must consider this question; and I venture to think that we shall have difficulties to contend with. I may be wrong, but I have seemed to myself to meet occasionally with an incipient scepticism, a kind of half-formed, half conscious scepticism, among the members of our churches, and in some instances contributors to this Society, about the utility

of societies of this kind. We have long had to contend, as you know, against a spirit in our popular literature which has been running in this direction, and, though we have contended against it mainly with good effect, I am not sure that we have not received some taint. And now, in other matters, there are, I think, perils. My time does not permit me to refer to them in more than one sentence. There is one peril in the loose talk we are hearing every day against doctrinal Christianity. The cry is (I am not going to enter into any controversy), "A church without dogma," and we have it not only where it might be expected to be found, but to some extent among ourselves. Now, I wish just to say, that a church without dogma would within the pale of its influence be the death of missionary enterprise. The men, I say, who do not set store by those Christian doctrines in which our one hope of salvation lies, but who trust to the religious sentiment of man developing itself under the providence of a common Father, are not likely to make sacrifices to carry the Gospel of Christ to the ends of the earth. Then, Sir, to refer to the other great peril just in one word. There are the luxurious habits which our increasing wealth is bringing amongst us. I do not speak of these as diverting money from the exchequer of this Society—that I venture to think is a bagatelle—but they soften the fibre of the spiritual man, they plunge him in an apathy to which all great things cease to be great, and which even the Christian nobleness of the missionary enterprise will not rouse. I am persuaded that it is time, not on missionary platforms merely, but in every pulpit where the preacher may take his stand, that there should be a testimony lifted up against those perils; and if, brethren, we go down to our churches convinced of the great necessity that is laid upon us by the wants of this Society, seeking above all to deepen the spiritual tone of our churches, we shall have, I am persuaded, as the result, not niggard contributions wrung from the hands of unwilling men, always odious in the eye of Christ, always odious in the eye of good men, but free, spontaneous, gladsome offerings, that will not only lift the Society out of its present difficulties, but start it on a new career of honour and of progress.

V. EXAMPLE AND APPEAL OF G. HADFIELD, ESQ., M.P.—About forty years ago I remember being at a meeting in a chapel in Manchester, in which we, by an unaccountable impulse, astonished the country by raising £1,000 at one collection, and it was a greater sum than you are aware of in those times. Now, Sir, I rejoice to hear that the Society is in distress, because it stands thus: the work of the Society, the influence of the Society throughout the four quarters of the globe is unimpaired, and the need for it is undiminished, and with this opportunity before us our power to assist the Society is great and correspondent with the call that is made upon us. I would make my appeal to the merchant princes in the country, whose names I could repeat, which would be received with every mark of approbation, esteem, and love from the Society; whose prosperity keeps pace with their merits; who do not decrease by what they give, but increase as they give, and prosper as they deserve. *Sir, we have* put up in St. Anne's Square a statue to the memory of Richard

Cobden—"the man that gave the people bread." Now, Sir, I desire that we may have spiritual Cobdens who will give the bread of life to the nations of the earth. If you have this opportunity of increased giving do embrace it. Time is short. It is forty years ago since that event occurred to which I have alluded, and those of us who were present have not another forty years to spend on earth. Let us put our hands in our pockets and see if we cannot clear the Society from its present difficulties in a manly and straightforward way worthy of the occasion. Let us do justice to the appeal that the great Head of the Church makes to us—not to go to different parts of the earth as missionaries, but to work our mills and our warehouses, to obtain the means of assisting the Society in a manner and to an extent that it has never been assisted hitherto. Sir, I never could tell what nature designed me for. There was never any post but one that seemed to suit me. I was very impulsive, perhaps sometimes very unwise and enthusiastic. Once, I remember, they called me a fanatic, and, alluding to that extraordinary collection, they said, "It shows what these clergymen and parsons can do if they get one fool among them. If one simpleton can raise a thousand pounds, what can all the blockheads of the country raise?" Well, the character, such as it is, I have endeavoured to bear for forty years with tolerable composure, and, having a liking for old things and old friends, I am still willing, if necessary, for Christ's sake, to be called a fool. Greater men than I have had the same thing to bear. Now, Sir, I have only to say, instead of my £100, that I have given every year, put me down for £1,000.

VI. PROMISES AT THE ANNUAL MEETING.—In addition to the £500 promised by Mr. Hopkins, of Tasmania, on condition that other forty-nine gentlemen will contribute the same sum, and the £1,000 promised unconditionally by Mr. Hadfield, and various sums of from £10 to £50, offered on the platform, it was announced that Mr. Welch, Chairman of the Board for the past year, would be one of the forty-nine required by Mr. Hopkins's challenge, that the Wilts and Somerset Auxiliary was prepared to raise £1,000, and that the Essex Auxiliary was expected to do the same. Mr. Leeman, M.P., promised £100 per annum for five years. And another gentleman promised £100 per annum, if ninety-nine others would do the same.

Let the various Auxiliaries throughout the country take immediate steps to follow these good examples, and £25,000 will soon be raised. This will be an immense gain in the present circumstances of the Society. But the gain will mainly be the securing of time for effecting a great enlargement of the permanent income. And the fact that an increase of nearly £5,000 in the ordinary sources of income has been effected during the past year, encourages the hope that persevering effort will, within a short period, secure a permanent increase of £15,000 or £20,000. An increase of £10,000 pleaded for by some brethren, is, we are satisfied, not sufficient. Even if the Society's operations are to be stereotyped as they are, and are not to be allowed to grow or advance, we have no idea that the home exchequer can be relieved of an expenditure of £10,000 by that amount being transferred to the shoulders of the native

churches in the West Indies, South Africa, and other parts. And it must not be forgotten that the difference between the ordinary income and the ordinary expenditure is not less than £20,000. And this disproportion between income and expenditure is the result mainly of the increase of the missions in India and China, and of the missions in Madagascar and Central Africa, for the commencement of which special funds were raised, but the annual support of which is now derived from the ordinary resources of the Society. The aim of all, then, must be to add £20,000 to the annual income of the London Missionary Society.

MEETINGS OF THE CONGREGATIONAL UNION.

THE Congregational Union assembled in the Weigh-house Chapel on the 7th and 10th of May under the presidency of the Rev. J. R. CAMPBELL, D.D., of Bradford. The concluding portion of the Chairman's Inaugural Address will be found in another part of this Magazine. The following important resolution was adopted after lengthened discussion, on Tuesday morning, with very few dissentients:—

"That this assembly, while adhering to the terms of the declaration of Church Faith and Order on the subject of infant baptism, and maintaining the right of the Union to take any action in conformity with the principles therein asserted which may at any time appear expedient, instructs the committee not to regard Clause 18 as excluding from the fellowship of the Union, churches in which the privileges of membership and eligibility to office are not dependent on the opinions held regarding either the subjects or the mode of baptism."

The change which this resolution effects in the constitution of the Union, we shall take an early opportunity of explaining more fully. The following resolution was likewise adopted on Tuesday morning:—

"That the committee having reported that the 'Congregational Sunday-school Hymn-book' had been printed as ordered by the Assembly at Sheffield; that specimen copies have been widely circulated; and that the hymn-book, moreover, had obtained general favour; it is hereby resolved that the committee be authorized to make the final corrections in the 'Congregational Sunday-school Hymn-book,' and print and publish the same with as little delay as possible."

On Friday morning, the Rev. A. HANNAY read an able paper on the Ecclesiastical State of England; and the following resolutions, with thanks to Mr. HANNAY, were adopted:—

"1. That this assembly, having regard to the efficiency and honour of the Church of Christ, and to the spiritual interests of the people of England, have observed with much regret the progress of errors within the pale of the Established Church—Romanistic errors, which invest the ministers of religion with the prerogatives of a priesthood, degrade the commonly-acknowledged rites of Christianity to a superstitious use, and depreciate the preaching of the Gospel, which, according to apostolic precedent, is the leading function of the Christian ministry; and rationalistic errors, which rob Christianity of the peculiar honours, and the impressive claims upon the faith of men, which it owes to its supernatural origin, and the inspiration of its records. 2. That as the Established Church has practically, to a large extent, ceased to have any distinctive creed or form of worship, this assembly desire to put on record their deliberate opinion that its authority and power as a national institution are being largely abused, to the unsettlement of men's faith, and the hindrance of pure and scriptural religion in the land. 3. That this assembly, believing, in view of the tendencies of modern thought,

that no Established Church is now possible in England which shall not comprehend all the diversities and contradictions of teaching and ritual which are distracting the existing Established Church, desire to renew their testimony as embodied in the Declaration of Faith and Order adopted in 1833—namely, that a 'Christian church is purely spiritual, and should in no way be corrupted by union with the temporal or civil power"—and to express their deep conviction that only the separation of the Church from the State can, under present circumstances, prevent the national sanction of superstition and unbelief."

The remainder of the sitting was occupied with the consideration of the question of open-air preaching and the non-attendance of the working classes upon religious services.

OUR QUARTERLY OBITUARY.

THE REV. JOHN ADEY PRATT, OF BRISTOL.

[Our information respecting Mr. Pratt is derived from a funeral sermon preached on the occasion of his death by the Rev. George Wood, B.A.]

MR. PRATT was born at Painswick, in Gloucestershire, in the year 1811. Maternally, he was descended from a long line of Nonconformist ancestors, who, for more than two hundred years, were connected with the cause of God and truth. More than a century ago, the great-grandfather of the deceased aided in the erection of the Independent Chapel at Painswick—the chapel in which the venerated Cornelius Winter, the tutor of William Jay of Bath, subsequently ministered; and an uncle of Mr. Pratt made and gave the beautiful pulpit in which Cornelius Winter closed his public labours. At the age of twenty, Mr. Pratt removed from Gloucestershire, and for several years resided with a relative at Kingston-on-Thames. It was while residing there that he was brought to a knowledge of the truth, under the ministry of the Rev. William Crowe, who is still living. No sooner was he converted than—a noble example to young Christians—he began in earnest to work for Christ. He wrote to his relatives the most touching letters, acquainting them with his conversion, and urging them to turn to God with full purpose of heart. He also commenced teaching in a Sunday-school, where his first class consisted of chimney sweeps, collected for the purpose by himself. Unruly and wicked were they; but under his instruction and influence they were subdued and blessed. In his teaching was combined then, as afterwards, inexpressible tenderness with unbending firmness.

In the year 1836 Mr. Pratt removed to London, and started in business on his own account. As a tradesman he was punctual and obliging; in fact, he was pronounced by a competent judge to be a model man of business. By prudence and frugality he succeeded not only in paying his way, but in effecting some small savings. While in London he was a member of the Church under the pastorate of the Rev. John Adey, the relative whose name he bore. The chapel was situated in Southwark, in a densely populated region. The minister, Mr. Pratt, his brother Daniel, and the deacons, established a Sunday school, in which thousands have been taught, and where five hundred scholars still meet for instruction. From this school no less than eight or nine ministers of the Gospel have been sent forth, besides several teachers and missionaries in other lands. Of this school Mr. Pratt was the first superintendent.

Mr. Pratt first became a preacher about a quarter of a century ago. His minister, being unable through illness to fulfil an engagement to preach about

twenty miles from London, induced Mr. Pratt, who had become one of his deacons, to go in his place. His ministrations were so acceptable that he was requested to repeat the visit. From this time he often preached in towns and villages within some twenty miles of London.

More than sixteen years ago, his attention was drawn by a friend in London to Kingsland Chapel in Bristol. Being invited to supply the pulpit, he preached his first sermon there on Sunday, the 6th of October, 1850. The impression produced by his discourses on that and the following Sunday was so favourable, that he was requested to occupy the pulpit during the month of November. The result was an almost unanimous invitation to the pastorate; and he commenced his stated labours on the 31st of March, 1851.

Here he continued to labour until his lamented death, his last discourse being delivered to his own people on the evening of the day before he died. So uniformly good was his general health, that only on one Sabbath during the whole sixteen years of his ministry were his ministrations suspended by sickness. Latterly, however, disease must have been insidiously at work in his frame, although it gave only very slight intimations of its presence until, on Friday the 4th instant, it suddenly removed him from his work to his reward.

"How he fulfilled his ministry here many of you know better than I can describe," said Mr. Wood; "with what devoutness of spirit; with what 'simplicity and godly sincerity;' with what tenderness, pathos, and fidelity; with what sanctified ingenuity of representation and illustration; with what infectious happiness of heart and cheerfulness of countenance; how as a pastor he allured the young, encouraged the timid, sought the wandering, comforted the sorrowful, and ministered as he was able to the wants of the needy; how he rejoiced with the joyful, and wept with the weeping; how he exulted when sinners were brought to repentance, and saints adorned the Gospel; how he mourned over the inconsistent and the fallen, and faithfully warned them of their peril; and how, through these long years, he maintained an unsullied reputation, and preserved a constant freshness in his presentation of the truth, and an earnestness, more manifest than ever of late, which made all but the utterly callous feel how intense was his desire for their salvation."

WILLIAM ALEXANDER, ESQ., EDINBURGH.

WILLIAM ALEXANDER, Esq., died at Edinburgh, August 5th, 1866. He was born in 1781, at Moffat, in Dumfriesshire. From early manhood he resided in Leith and Edinburgh, and his long life extended over the entire period of that modern revival of religion which Scotland so plentifully shared, commencing with the close of last century. The religious character, and the ecclesiastical institutions and habits of the Scottish people, bear the distinct marks of that movement, which Mr. Alexander had the opportunity of seeing and of furthering with whatever influence he possessed. Although a strictly private character, engaged in mercantile life, his sympathies connected him most earnestly with the interests of evangelical religion, in every form of institution and effort by which it was to be promoted. Circumstances and connections gave a certain prominence to his life, and a more than ordinary force to his influence.

Early bereft of parents, who had sowed the seeds of piety in his soul, he was favoured by the considerate and faithful kindness of his maternal uncle, the Rev. Dr. Nicol, Swallow Street, London, whose name he ever held in affectionate regard, and with whose family his own remained in friendly intimacy. He became in very early life the subject of vital religion. Having to make his own way in

the world, he passed through his share of those painful difficulties which befal virtuous, high-principled, pious youths; and he never failed to his latest day to ascribe his preservation from much evil and sin to the hallowed influences of a religious training, and the gracious help of the Saviour, in whom he was enabled to put his trust. A singular sobriety and dignity of natural habit helped to carry him honourably and happily through the perplexities of every succeeding stage of life.

As a clerk, at a very low salary, he entered the well-known commercial house of which he lived to be the sole partner and head. He realized as the fruit of his industry a competent fortune. In his humbler days he learned those habits of frugality in personal and household expenditure, and liberality in the cause of charity and piety, which marked his whole career. Commercial integrity and family virtues, active piety in the Church of which he was a member, and a public spirit which directed his best sympathies toward all that was good in secular progress and spiritual religion, were characteristics of Mr. Alexander, and formed a balance of character marked and admired by a large circle of friends and acquaintances.

An early passion of his soul was the Christian ministry, He actually matriculated at Rotherham College, but delicate health, supposed to be a pulmonary affection, cut short his course. Disappointed in his chosen walk of Christian service, he did not fail to find a spiritual and fruitful ministry in secular life. Of that memorable aggression by the brothers Haldane and their fellow workers upon the formality and religious deadness of Scotland, Mr. Alexander was an interested witness; and, in his place, he was a sharer in the conflicts of thought and party to which that great and extraordinary movement gave rise. He held very firmly all through life the views of scriptural worship and polity characteristic of Congregationalism, which, in its modern form in Scotland, may be looked upon as a fruit of that revival of religion. He was the friend and companion of all those best known among the evangelical workers of that day. Drs. Philip, Paterson, Henderson, Mr. Swan, and others, were familiar friends. Indeed, his heart and his home received the representatives of Christian piety and beneficence of every party. His moderation and his charity were as marked as his conscientiousness. Adopting Baptist views after many years' connection with the Independents, he never would consent to disunite himself in fact, much less in feeling, from his former connection. He was held to be as much of the one party as the other. Besides his connection with the Presbyterian ministry, through his uncle Dr. Nicol, he was intimately connected with the ministry among the Independents. His brother-in-law, the late Rev. John Watson, of Musselburgh, was for many years the responsible secretary of the Scottish Congregational Union. His son, Dr. Lindsay Alexander, and his son-in-law, Dr. J. R. Campbell, are Independent ministers.

The greatness of Mr. Alexander's life was in its moral balance and high-principled firmness, from which it derived an evenness and continuity from early manhood to an extreme old age. Even amid the decay of his faculties, for a very brief period before his decease, the religious faculty was in full vigour, and the spirit subdued and softened into the gentleness and meekness of Christ. He was not only a good man, but a man full of faith and ready to every good work. Children and grandchildren own in his example a priceless heritage; and when full of days he died, society owned that it had lost an honourable and worthy citizen; the Church of Christ mourned the absence of a member and officer whose presence was powerful for good. To all who knew him his memory is blessed.

RICHARD PEEK, ESQ., HAZLEWOOD.

AMONG the eminent Christian men whom death has recently removed from their labours in South Devon, a special record is due to the memory of Richard Peek, who, in addition to a long course of usefulness, was, in certain respects, one of the most remarkable men of the present century. Born of humble but honest parents, and having had almost from his childhood to toil for a livelihood, the fear of being drawn to serve in the militia impelled him, while yet a young man, to seek his fortunes in London. Having reached the metropolis he sought a situation in the humblest capacity in a mercantile house, but found the attainment of his object not so easy a matter as probably he had anticipated. For at least a fortnight his applications were fruitless, and during this interval he had frequently to endure the pangs of hunger, and was sometimes driven well nigh to despair. One evening, after a day spent without effect in the pursuit of employment, he knelt down under an arch of old London Bridge, and poured out his heart in prayer for Divine guidance, and, as he was accustomed to say many years afterwards, if ever he prayed earnestly it was at that time. The next morning he was received into the house of a wholesale Tea merchant, and by pursuing a course of conduct which presented in the highest degree all the qualities which a master can desiderate in a servant, he gradually raised himself in the course of years to a high and responsible position in the establishment, having been closely imitated and followed in this by two brothers, who had been subsequently taken into the same employment.

Some years afterwards,—how long we cannot say—by the union of the three, the firm of Peek Brothers was established, which greatly prospered, and has since become, if not the largest, at least one of the largest establishments of the kind in the kingdom. Eventually Richard Peek became Sheriff of London; and the same man who, a few years before, had hardly known how to obtain the necessaries of life, now attended the drawing-rooms of King William, and occasionally dined with the chief Secretary of State.

But amid the passing concerns of business and of office he kept steadily in view the true ends of life. He became, to the full extent of his means, a generous supporter of every good cause. During his year of office as Sheriff, he maintained a missionary to visit the prisoners in Newgate, with a view to their spiritual interests. The journal kept by this missionary of his visits is still one of the most interesting of documents, and anticipates by many years the similar records of London City Missionaries.

Mr. Peek early conceived an intense dislike to capital punishments, particularly as inflicted for petty offences, and was ever ready, while Sheriff, to lend his influence to any effort to get them commuted into penalties more nearly corresponding with the nature of the crimes. While a prisoner was lying under sentence of death he would, at any hour, on a reasonable ground being adduced, at once order out his state carriage and demand an audience of the Secretary of State, in order to obtain a reprieve.

The eminent service rendered by the late *Patriot* newspaper, through a long series of years, to the cause of civil and religious liberty, makes it most honourable to the memory of Richard Peek, that he, in union with Alderman Challis and others, had a principal hand in its origination.

One of the most remarkable things in the history of Mr. Peek is the fact, which, if not wholly unprecedented, has had but few parallels, that at a time when his business was most lucrative, and the prospect of accumulating immense wealth *was clearly in his view*, so disengaged was his heart from the mere love of money,

hat he could retire upon a comparatively small fortune, resolved to consecrate he remainder of his life to objects of Christian benevolence and public usefulness. Whether even in the interest of such objects he might not more wisely have continued longer in business with a view to a larger accumulation of means, it is unnecessary to enquire; at any rate, his decision indicates the bent of his affections, which, possibly, a longer continuance under secularising influences might have diverted.

Some time before his retirement, Mr. Peek had purchased the estate on which he was born,—a small farm, in a wild and romantic situation, about six miles rom Kingsbridge, and had thereon built a house, where his father spent the last ears of a long life. This was his own chosen retreat, and in this neighbourhood, or the space of nearly thirty years, until his death on the 7th of March, 1867, he levoted himself, with the utmost activity and zeal, to every good and useful work. His purse and his house were always open. He was almost incessantly engaged ither in the discharge of his duties as a magistrate, or in working out plans of vangelization, or in answering applications for help.

Standing monuments of Richard Peek, which will best perpetuate his memory o future generations, may be seen in many of the towns and villages of South Devon, in the form of chapels and schoolrooms, erected partly or entirely at his wn expense.

The Western College had in him a steady and generous supporter. No member of the general committee attended its meetings more regularly, or was more ready to afford counsel and aid. He was particularly the friend of the students, and invited them freely to his house, especially in cases of illness, in order to breathe the more bracing air of the moors.

One instance of his generous kindness deserves to be recorded:—A student of the Lancashire College, having come into Devonshire for the benefit of his health, for a session or two attended lectures at the Western College. But at length health and pecuniary resources alike failing him, Mr. Peek most kindly received him into his own house at Hazlewood, watched over him for months with a father's care, and afterwards followed him to the grave, discharging all the expenses of his funeral.

It is impossible to speak justly of Mr. Peek's character without appearing to those who did not know him to deal in terms of exaggeration. The most manifest features of it were a guileless simplicity and an unaffected humility. As knowledge of him increased there came into view warmth of affection and strong, sound sense, forcing their way through a veil of modest reserve, which was quite natural to him. He united strong convictions and in some sense a sternness of decision with an almost feminine gentleness of manner. His spirit was most catholic. In his concern for others he habitually lost sight of himself. A real dignity graced all his movements, but he was wholly unconscious of it. He was a living illustration of the meekness of wisdom and the patience of hope. Spiritually, he was a prince amongst men, and he gives a more than nobility to the family of which he was the head.

The writer accounts it one of his greatest privileges to have enjoyed the friendship of Richard Peek during the last ten years of his life, and he has a mournful pleasure in penning these lines, though painfully conscious how far they fall below that is due to his memory.

JOHN HENDERSON, ESQ., OF PARK, GLASGOW.

MR. HENDERSON was a native of Bo'ness, in Linlithgowshire, where his father was a merchant and shipowner. Like many other young men, he repaired to Glasgow, where, along with his elder brother Robert, he set up in business as a drysalter, in the High-street. The concern was at its start a small one; but encouraged by the success which they here met with, they were induced to enter upon the wider sphere of the East India trade, in another part of the town, under the firm of Messrs. R. and J. Henderson. Their probity and attention to business, in course of time, secured for them a place of distinction in that enterprising community. Stimulated, no doubt, by the marked prosperity which had hitherto crowned their efforts, they were led to set up a branch in London; and here, also, the same success attended them; until at last, the firm was regarded as entitled to take rank amongst those of the merchant princes of Great Britain. It was only after 1842, that Mr. John Henderson began to be known for the large benefactions with which his name is now honourably associated; and there can be no question that an accident, which resulted in the death of his brother, and nearly cost him his own life, was instrumental in developing anew, as it were, the grace of liberality, of which even before this he gave indications in a more private way. At a comparatively early age he had connected himself with the congregation of the Rev. Dr. King, then one of the ministers in Glasgow of the United Secession Church. In company with that gentleman, and his elder brother and a female servant, he was making a visit to his estate of Park, near Inchinnan, in Renfrewshire; when just as they had disembarked from the steamer at the Erskine Ferry, into one of the small boats that ply at the place, another river steamer came in the opposite direction, and threw the whole party into the water. With difficulty Mr. John Henderson and the Rev. Dr. King reached the bank; but his brother and his female servant met their death. The melancholy event made a deep impression on the surviving brother; and it may be said, that from that time forth, he regarded himself as in duty bound to devote a greater part of his great and increasing wealth to the promotion of the Lord's cause, at home and abroad. By the death of his brother, who like himself was unmarried, he inherited a fortune of some £300,000; and this, added to perhaps an equal sum of his own, placed at his command the amplest means for giving full effect to the fresh bent which his mind may be said to have undergone. Year by year the grace of liberality increased, until his name became associated with almost every scheme for the moral and religious welfare of his fellow-men.

It was only natural that his own Church should share most largely of his wealth; but he was too catholic to allow his sympathies to be confined within its limits; and hence we find that there is scarcely an Evangelical denomination that did not rank him amongst its benefactors.

Through his entire public career Mr. Henderson took a deep interest in every movement for securing the sacredness of the Sabbath for all classes. He was prominent, twenty years ago, in the movement for securing the closing of the Edinburgh and Glasgow Railway, exerting his influence as a large shareholder, and in every other suitable way, with the view of letting all the officials of the line get entire Sabbath rest. As a consequence of this movement the railway continued closed on the Lord's day for nineteen years without any interruption, till the line fell into the hands of Mr. Hodgson and the other directors of the North British Railway—a change which has proved disastrous to the shareholders. Though too feeble to take an active

share personally in the recent agitation on this subject, he was a deeply interested observer in the whole proceedings and discussions. While enforcing on others the sacredness of the Lord's-day, he ever strove by his own example to commend his views to the community. So sensible was he of the importance of thorough consistency being maintained by the friends of the Sabbath, that he made it a point when residing at his estate of Park to attend the Free Church of Inchinnan, which, we may observe, was erected by him, instead of driving to the nearest United Presbyterian Church. In this respect, he closely followed the example of the late Sir Andrew Agnew,—the beautiful simplicity of whose character seemed to have been possessed in no small degree by Mr. Henderson.

Indeed there is scarcely any department of Christian and philanthropic exertion to which he did not contribute. His giving was of the most systematic kind, and latterly may be said to have been the object of his life. Rooms in his counting-house in Glasgow were fitted up as a department for receiving applications for aid, and determining on the amount to be allocated, and a secretary was kept whose duties were wholly confined to managing, under Mr. Henderson himself, the division of the large sum of money annually expended. No pecuniary sacrifice was considered too great where a good end could be accomplished by it. Nor, while attending to demands of a more general and enlarged character, did he lose sight of those individual cases of distress and suffering which enter so largely into our every-day life. The relief of them was, as a rule, so delicately administered that the feelings of the recipients were scrupulously regarded. In fact, his benefactions were upon such an extensive scale that it is stated by those best able to form an estimate that they reached for many years the annual sum of from £30,000 to £40,000. There is no man who in our days preserved in a greater degree the simplicity of his original character, and who more looked upon himself as a steward of the Lord. He also set the laudable example of doing good with his vast wealth in his own lifetime; and had, we have no doubt, the rich reward of seeing for himself how it was possible to make friends of the mammon of unrighteousness in the best and truest sense of the word. Nor did he forget the claims of religion and charity in his will. He bequeathed the munificent sum of £64,750 for various religious and charitable purposes.

Mr. Henderson married, in the year 1844, a daughter of the late Mr. John Macfie, of Edinburgh, who survives him. He has left no family. Born in 1782, he died May 1st, 1867, and was laid with his fathers at Bo'ness, on May 7th.

MR. EBENEZER HERNE, HIGHGATE.

Mr. Herne died on the 10th of January, 1867, in the 72nd year of his age. "He was," says his pastor, the Rev. Josiah Viney, "a man of marked and somewhat original character. Descended from a pious ancestry, and having had the advantage of eminent Christian example in some nearly related to him, he was early moulded into an earnest and devoted Christian, and for many years sustained, in business and out of it, an honourable and consistent profession. His natural disposition was ardent and impetuous; his flow of animal spirits exuberant; his mirthfulness instinctive and irrepressible. Even after grace had matured and mellowed him, his inexhaustible fund of wit, anecdote, and pleasantry, was like a fountain sparkling in the sunshine." Mr. Viney further describes Mr. Herne as "uniformly and beautifully benevolent." "His munificence, though little known to the public, was often princely, and, were it appropriate, instances might be given which would astonish many. He lived unostentatiously that he might have the more to dispense, and many beneficiaries

survive to lament his loss. After his decease a paper was found in his cash-box with this inscription: 'Ye are not your own;' and on this principle his benevolence was evidently based. He felt himself a steward, and was careful to be found faithful."

"My acquaintance with the late Mr. Herne," says the Rev. T. Binney, "extended over a period of more than forty years. During the whole of that time it took the form of an unbroken friendship. Soon after its commencement, he spent a few days with me in the Isle of Wight, where I then resided, and we visited together some of the most interesting parts of that beautiful locality, especially at the back of the Island. The incidents of some of our excursions were never forgotten by us, and were often referred to in the after conversations of our subsequent intercourse. I had a high, and felt a constantly growing respect, as long as I knew him, for his sound *realness* as a man of thorough integrity, established religious principle, devout habits, and practical beneficence. I have reason to believe—indeed, I know—that his bounty often found its way in forms and to objects that were alike hidden from others' observation. His cheerfulness, geniality, and habitual kindliness, always made it a pleasure to enter his house. He was exemplary in his attendance on the worship and ordinances of the Church, and (as I have been told) was singularly happy, simple, and effective, when acting as the minister of 'the Church in the house.' I never heard a whisper of the faintest sort in disparagement of him in relation to his course and conversation in the world. He had 'a good report of all men'—'of them that are without,' as 'of the truth itself.' His whole life was one of unblemished Christian consistency; honourable and upright, 'blameless and harmless, and without rebuke.' He was not remarkable for any natural endowments beyond sound common sense, but he had those sterling and solid attributes, moral and spiritual, which are developed in the good man of the first Psalm, and which mark the growth of the Christian disciple."

Mr. Herne's end was beautifully peaceful. A friend, writing to his widow, says:—"Often have I thought of and frequently told the story he so pathetically related to us one evening at Newington, of a gentleman under sudden seizure, and of his friend's (a medical man) intimation that death was upon him. 'Thank God,' exclaimed the dying man, 'you bring me good news, the best news, doctor.' 'I hope,' was the reply, 'there is light in the valley.' 'There is no valley, there is no valley,' responded the Christian, in the process of his translation." "So was it with our friend," says Mr. Viney, "and though for months he was suffering, and his malady sometimes irritated his nervous system, habitual resignation characterised his often distressing days and nights. No murmur is remembered to have escaped him; on the contrary, a complete acquiescence with his Father's will was ever apparent."

NOTICES OF NEW BOOKS.

The British Quarterly Review. No. 90. April, 1867.

THE current number of the *British Quarterly Review* opens with an article on Dr. F. C. Baur, known in theological circles as the leader of "the Tübingen school." After an interesting sketch of his personal history the writer proceeds to an able statement and discussion of Baur's peculiar views. The paper is well worth a careful reading. Discriminating and well written articles on *Charles Lamb* and *Mrs. Gaskell* will find favour with those who turn first to the lighter portions of a review. Then, for business men, there is a solid discussion of *Banking Reform*.

is an able paper on *Church But-*
, in which the writer, starting with
nly appreciative notice of Mr. Had-
"Offices Oath Abolition Act," points
.e want of confidence in the Esta-
l Church (which, by the way, he calls
)hurch") betrayed by its friends in
istence of prohibitory leases, the
l of certain landholders to accept
.ting tenants, the partial opening of
niversities to Nonconformists, the
»ly by the clergy of the Establish-
»f gaol and other chaplaincies, and
masterships of endowed grammar
s, and winds up by suggesting to
ers of the Established Church both
licy and the justice of a more liberal
lf-reliant course of action. A brief
on Nichols' series of Puritan divines
e valuable to many who have pur-
l, or who may purchase, the volumes
y issued. An article follows upon
st Office and the Electric Telegraph,
ning and pointing out the advan-
of a scheme for working the tele-
in conjunction with the post office.
.ton's Ecclesiastical History receives
» meed of notice and of praise, and
eat topic of the day in religious
—*Working Men and Religious Insti-*
s—is fairly stated and practically
ered. After this very liberal and
ctory bill of fare the number closes
notices of *Contemporary Literature,*
as usual, with such care and skill as
ce this one of the most pleasant and
tive features of the periodical. Upon
nole we may say that we have not
seen a number of the *British Quar-*
*r*hich it has given us more pleasure
»mmend to our readers.

Complete Works of Thomas Brooks. ed, with Memoir, by the Rev. A. B. SBART. Vol. IV. Edinburgh: James hol.

fourth volume contains a work, the al full title of which deserves to be ribed:—"The Crown and Glory of ianity: or, Holiness the only Way ppiness. Discovered in fifty-eight ns, from Hebrews xii. 14. Where ve the Necessity, Excellency, Rarity, y, and Glory of Holiness set forth; the Resolution of many weighty ons and Cases. Also Motives and to perfect Holiness: with many things of very high and great tance to all the sons and daughters n, that had rather be blessed than l, saved than damned." The work nblished in the year of the Ejection, and the author ventured to describe lf as "Still preacher of the Word in London, and pastor of a congregation there."

Why are we Dissenters? Three Lectures on the Principles of Evangelical Nonconformity. By EUSTACE R. CONDER, M.A. New Edition. London: John Snow & Co.

THIS little work cannot be too highly commended. Young Dissenters should study it carefully, and ministers cannot find a better answer to the question which it proposes to put into the hands of those who ask it, whether they be Episcopalians or Nonconformists.

The Year of Prayer. Being Family Prayers for the Christian Year, suited to the Services and Commemorations of the Church. By HENRY ALFORD, D.D. London: Alexander Strahan.

WE confess to some surprise that so Catholic a man as the Dean of Canterbury should be guilty of the offence against non-episcopal churches which is to be found in the title of this book of prayer. Do *they* form no part of "*The* Church"? Why should a man who confesses that apostolic succession is a fiction, and that the office of bishop in the modern church is so entirely different from that of bishop in the primitive church, that the same word should not be employed to designate both, write as if churches whose government must, on his own confession, be nearer to the primitive than that of his own, write as if after all his own was "THE Church" of God? Apart from this violation of good taste and Christian charity, the prayers in this volume, in themselves good, can be used with comfort only by those who are accustomed to forms of prayer which, whatever their excellence, are fragmentary, and lack that continuity which seems essential to the Nonconformist mind.

Conversations on the Bible and Science. By the Rev. ED. SIDNEY, A.M. London: Jarrold and Sons.

Scripture Meteorology and Modern Science. By ALEXANDER M'LEOD. Glasgow: Geo. Gallie.

The Twin Records of Creation; or, Geology and Genesis: their perfect harmony and wonderful concord. By G. W. LE VAUX. London: Lockwood and Co. 1867.

THESE three little books are signs of the times. Their appearance tells us of the daily increasing and extending interest felt concerning the relations of science and religion. They are significant of the rapidity with which thought permeates the community of our day. The doubts about the harmony of Scriptural statement with the latest discoveries of science

have found their way already to the popular mind, and it is felt necessary to supply such explanations and defences of the Bible allusions to scientific subjects as are likely to be read and understood by "the people." This appears to be the common aim of the volumes before us. They are all on the side of the Bible, and they are all intended to be intelligible to the unscientific reader.

In *Conversations on the Bible and Science*, the author compares examples of the words of Scripture with certain leading points of the settled science of the age; his object being to show that the "physical allusions" of the Bible correspond with that which is well known of the phenomena of nature. We find, accordingly, chapters on Geology, Astronomy, the Atmosphere, the Sea, Light and Heat, Vegetable Physiology, Animal Physiology, &c. Of course we do not look for anything like an exhaustive treatment of so wide a range of subjects within the limits of one small volume. The topics broached are, however, upon the whole, fairly and satisfactorily dealt with; although we observe that the writer, in his anxiety to make good his position, now and then seems to forget the popularity of the style of Scripture. We think, too, that the writer has lost rather than gained by the adoption of the conversational form. Unless conversations are uncommonly well managed, plain chapters are better. The book, however, may be put into the hands of the young with the confidence that it forms a good popular introduction to the subjects of which it treats.

We are sorry that we cannot say so much in favour of the second book on our list. The writer of *Scripture* [illegible] *logy* seems, in some instances, scar appreciate the real questions at between religion and philosophy, does not state his views clearly a sistently. His pages bristle with tions from Lardner, Paley, H Whewell, &c., but they are loosely together. Small treatises of th must be written in a more luc interesting style if they are to b and they must be calmer in spi more conclusive in argument if t to do good.

Mr. Le Vaux has written hi *Records of Creation* with all the of an enthusiastic and imaginative gist. He expounds the Mosaic si with the confidence of a man who doubt whatever about his posses the key to the true interpretatio cannot follow him in what we are to call some of his vagaries, nor share his enthusiasm and confide every point. We should have bee to have seen a tighter rein kep the author's rhetoric throughou in some instances we would w have done without oratorical da glitter for the sake of scientific pr Still the book has the great merit being *dry*; and we commend it least an honest attempt to give an nation of the history in Genesis i mony with the discoveries (and sitions) of modern geologists.

Le Petit Trésor. London: Thomas

An introduction to the French lan containing twenty easy lessons i nunciation, grammar, and reading.

CONGREGATIONAL REGISTER.

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Association Meetings.

April 9.—Cumberland Congregational Union at Cockermouth. Addresses by Revs. W. Brewis and A. Galbraith.

April 15, 16.—South Devon Congregational Union. Paper on "Catechetical Instruction," by Rev. Dr. Ritchie. Sermon, by Rev. H. F. Holmes.

April 15, 16.—Norfolk Association at Norwich. Papers on "Individual Christian Responsibility," by Rev. G. S. Barrett, B.A., and on "Organized Christian Zeal," by Rev. W. Tritton.

April 16, 17.—Cheshire Congrega Union at Knutsford. Chairman, R Alliott, B.A. Paper on "Statist Independent Churches," by Rev Urwick, M.A., and on "Prayer," b F. Barnes, B.A.

April 16, 17.—North Riding As tion at York. Sermon, by Rev. Wilson. Paper, by the Secretary, J. C. Potter, who resigned his through indisposition, after having twenty-nine years.

April 17.—Herts Congregational

arnet. Sermon, by Rev. Dr.

; 18.—Derbyshire Congre-
ion. Sermon, by Rev. H.

23.—Durham and North-
Association at Darlington.
Rev. J. B. Paton, M.A., on
ngelization."
23.—South Staffordshire Con-
Union at West Bromwich.
ev. T. G. Horton.
24.—Dorset Association at
Chairman, Rev. J. Fox, B.A.
Rev. J. Lockwood, B.A. The
per was subsequently admin-
rious papers were read and
ensued.
, 24.—Hants Congregational
Ventnor. Paper, on "Child
" by Rev. T. Sissons. Sermon,
Allan Coltart, followed by the
of the Lord's Supper.
. — United Congregational
Leeds. Chairman, E. Baines,

27.—Suffolk Congregational
udbury. Sermon, by Rev. J.
.A. Chairman, Rev. J. Steer.
—East London Congregational
at Mile End Road. Chair-
ight, Esq.
, 30.—Cornwall Association at
mon, by Rev. H. Bevis. Ad-
Revs. W. M. Beeby, J. C.
G. H. Roughton.
, 30.—Shropshire Association
ury. Sermon, by Rev. Albert

stol and Gloucester Congrega-
n at Lower Forest Green,
President, Rev. W. Wheeler.
—Essex Congregational Union
Walden. Chairman, Rev. H.

EW CHURCHES FORMED.

3.—Furness Vale, Stockport,
V. Urwick, M. A., and R. G.
Pastor, Rev. J. A. Balshaw.
—Menai Bridge, by Rev. W.
, Liverpool.
—St. John's Congregational
venoaks. Sermon, by Rev. E.
The new Church elected the
Attenborough as its pastor,
rd's Supper was administered
B. Attenborough.

CHAPELS OPENED.

.—Rotherham (Pastor, Rev.
rdson), by Rev. Dr. Raleigh,
following Friday and Sunday,
J. Baldwin Brown, B.A., and
an.

April 19.—Edgworth, near Blackburn (Pastor, Rev. G. Dunn), by Revs. J. G. Rogers, B.A., and J. M'Dougal.

April 19.—Christchurch (Pastors, Revs. J. Fletcher and J. Woodwark), by Rev. D. Thomas, B.A.

April 19.—Menai Bridge, Anglesea. Sermons, by Revs. E. Evans, R. Thomas, T. Thomas, J. Thomas, N. E. Thomas, and W. Williams.

April 19.—Percy Road Iron Chapel, Kilburn (Pastor, Rev. H. R. Davis), by Rev. R. D. Wilson.

April 23.—Roman Road, North Bow. (Pastor, Rev. E. Schradhorst), by Revs. H. Allon and R. W. Dale, M.A.

April 23.—Talsarnen. Revs. E. Williams, R. Ellis, T. Jones, W. Ambrose, E. Morris, and J. Jones officiated.

April 23, 24, 25, 28.—Belgrave Congregational Church, Torquay, by Revs. J. B. Brown, B.A., Professor Charlton, M.A., Professor Hartland, and D. Hewitt.

April 25.—New Zion Chapel, Whitechapel. (Pastor, Rev. J. Thomas), by Revs. T. Jones and H. Allon.

CHAPELS RE-OPENED.

Jan. 27.—Pitt Street, Sydney, by the Pastor, Rev. J. Graham, and by Rev. A. M. Henderson.

April 13.—Towyn, Monmouthshire, by the Pastor, Rev. Isaac Thomas.

April 19.—Union Chapel, Shirley (Pastor, Rev. W. Heaton), by Revs. C. Bailhaiche and H. W. Carlisle, LL.B.

April 26.—Barnard Castle (Pastor, Rev. W. Darwent), by Rev. M. Hick.

April 29.—Cheetham Hill, Manchester, by the Pastor, Rev. G. W. Conder, and by Rev. A. M'Laren, B.A.

May 5, 6.—Ashby-de-la-Zouch, by Rev. R. Brown and C. Clark, B.A.

CHAPEL.—FOUNDATION LAID.

April 19.—Park Congregational Church, Halifax, by Sir Francis Crossley, Bart., M.P.

SCHOOLS.

Jan. 27.—Schools opened at Sydney, by Revs. J. Graham and A. M. Henderson.

April 19.—Foundation of Day and Sunday Schools at Longridge, by H. Lee, Esq.

April 19.—Foundation of Schools, at Cockfield, by M. Prentice, jun.

CHAPEL DEBTS REMOVED.

West Clayton Street, Newcastle-on-Tyne, Barrow-in-Furness.

ORDINATIONS.

March 23.—J. A. Balshaw, Furness Vale. Prayer, by Rev. A. Clark. Charge, by Rev. Professor Newth. Sermons to

have found their way already to the popular mind, and it is felt necessary to supply such explanations and defences of the Bible allusions to scientific subjects as are likely to be read and understood by "the people." This appears to be the common aim of the volumes before us. They are all on the side of the Bible, and they are all intended to be intelligible to the unscientific reader.

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Mr. Le Vaux has written his *Twin Records of Creation* with all the fervour of an enthusiastic and imaginative geologist. He expounds the Mosaic six days with the confidence of a man who has no doubt whatever about his possession of the key to the true interpretation. We cannot follow him in what we are obliged to call some of his vagaries, nor can we share his enthusiasm and confidence at every point. We should have been glad to have seen a tighter rein kept upon the author's rhetoric throughout, and in some instances we would willingly have done without oratorical dash and glitter for the sake of scientific precision. Still the book has the great merit of not being *dry*; and we commend it as at least an honest attempt to give an explanation of the history in Genesis in harmony with the discoveries (and suppositions) of modern geologists.

Le Petit Trésor. London: Thomas Murby.

AN introduction to the French language, containing twenty easy lessons in pronunciation, grammar, and reading.

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April 16, 17.—Cheshire Congregational Union at Knutsford. Chairman, Rev. R. Alliott, B.A. Paper on "Statistics of Independent Churches," by Rev. W. Urwick, M.A., and on "Prayer," by Rev. F. Barnes, B.A.

April 16, 17.—North Riding Association at York. Sermon, by Rev. J. H. Wilson. Paper, by the Secretary, Rev. J. C. Potter, who resigned his office through indisposition, after having held it twenty-nine years.

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il 17, 18.—Derbyshire Congre-al Union. Sermon, by Rev. H. veller.
il 22, 23.—Durham and North-land Association at Darlington. e, by Rev. J. B. Paton, M.A., on e Evangelization."
il 22, 23.—South Staffordshire Con-ional Union at West Bromwich. nan, Rev. T. G. Horton.
il 23, 24.—Dorset Association at ester. Chairman, Rev. J. Fox, B.A. n, by Rev. J. Lockwood, B.A. The Supper was subsequently admin-l. Various papers were read and sions ensued.
il 23, 24.—Hants Congregational at Ventnor. Paper, on "Child rsion," by Rev. T. Sissons. Sermon, v. G. Allan Coltart, followed by the ation of the Lord's Supper.
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– Bristol and Gloucester Congrega- Union at Lower Forest Green, worth. President, Rev. W. Wheeler.
il 30.—Essex Congregational Union affron Walden. Chairman, Rev. H. wen.

New Churches Formed.

rch 23.—Furness Vale, Stockport, evs. W. Urwick, M. A., and R. G. , M.A. Pastor, Rev. J. A. Balshaw.
ril 19.—Menai Bridge, by Rev. W. D.D., Liverpool.
ril 26.—St. John's Congregational ch, Sevenoaks. Sermon, by Rev. E. ering. The new Church elected the A. B. Attenborough as its pastor, he Lord's Supper was administered v. T. B. Attenborough.

Chapels Opened.

ril 17.—Rotherham (Pastor, Rev. Richardson); by Rev. Dr. Raleigh, n the following Friday and Sunday, evs. J. Baldwin Brown, B.A., and aughan.
April 19.—Edgworth, near Blackburn (Pastor, Rev. G. Dunn), by Revs. J. G. Rogers, B.A., and J. M'Dougal.
April 19.—Christchurch (Pastors, Revs. J. Fletcher and J. Woodwark), by Rev. D. Thomas, B.A.
April 19.—Menai Bridge, Anglesea. Sermons, by Revs. E. Evans, R. Thomas, T. Thomas, J. Thomas, N. E. Thomas, and W. Williams.
April 19.—Percy Road Iron Chapel, Kilburn (Pastor, Rev. H. R. Davis), by Rev. R. D. Wilson.
April 23.—Roman Road, North Bow. (Pastor, Rev. E. Schradhorst), by Revs. H. Allon and R. W. Dale, M.A.
April 23.—Talsarnen. Revs. E. Williams, R. Ellis, T. Jones, W. Ambrose, E. Morris, and J. Jones officiated.
April 23, 24, 25, 28.—Belgrave Congregational Church, Torquay, by Revs. J. B. Brown, B.A., Professor Charlton, M.A., Professor Hartland, and D. Hewitt.
April 25.—New Zion Chapel, Whitechapel. (Pastor, Rev. J. Thomas), by Revs. T. Jones and H. Allon.

Chapels Re-opened.

Jan. 27.—Pitt Street, Sydney, by the Pastor, Rev. J. Graham, and by Rev. A. M. Henderson.
April 13.—Towyn, Monmouthshire, by the Pastor, Rev. Isaac Thomas.
April 19.—Union Chapel, Shirley (Pastor, Rev. W. Heaton), by Revs. C. Bailhaiche and H. W. Carlisle, LL.B.
April 26.—Barnard Castle (Pastor, Rev. W. Darwent), by Rev. M. Hick.
April 29.—Cheetham Hill, Manchester, by the Pastor, Rev. G. W. Conder, and by Rev. A. M'Laren, B.A.
May 5, 6.—Ashby-de-la-Zouch, by Rev. R. Brown and C. Clark, B.A.

Chapel.—Foundation Laid.

April 19.—Park Congregational Church, Halifax, by Sir Francis Crossley, Bart., M.P.

Schools.

Jan. 27.—Schools opened at Sydney, by Revs. J. Graham and A. M. Henderson.
April 19.—Foundation of Day and Sunday Schools at Longridge, by H. Lee, Esq.
April 19.—Foundation of Schools, at Cockfield, by M. Prentice, jun.

Chapel Debts Removed.

West Clayton Street, Newcastle-on-Tyne, Barrow-in-Furness.

Ordinations.

March 23.—J. A. Balshaw, Furness Vale. Prayer, by Rev. A. Clark. Charge, by Rev. Professor Newth. Sermons to

the church and congregation on the following Sabbath, by Rev. F. Clarke.

April 17.—A. C. Moorman, Ashburton. Prayer, by the Rev. F. F. Thomas. Charge, by Rev. J. M. Charlton, M.A. Sermon to people, by Rev. G. T. Coster.

April 17.—J. E. Dobson, Blairgowrie. Prayer, by Rev. J. Tait, M.A. Charge, by Rev. Mr. Robbie. Sermon to church, by Rev. R. Lang, M.A.

April 19.—T. Sheldon, West Houghton. Introductory discourse, by Rev. H. W. Parkinson. Prayer, by Rev. R. M. Davies. Charge, by Professor Newth. Sermon to people, by Rev. W. H. Davison.

April 25.—R. Morgan, Brill. Introductory address, by Rev. W. H. Dickenson. Prayer, by Rev. J. S. Darley. Charge, by Rev. W. Tyler. Sermon to people, by Rev. J. Bull, M.A.

May 2.—J. P. Jones, Llanvaches and Goldcliff, Monmouthshire. Introductory discourse, by Rev. H. Oliver, B.A. Prayer, by Rev. J. H. Lochore. Charge, by Rev. J. Thomas. Sermons to church and congregation, by Revs. J. Thomas and J. Jenkyns.

Recognitions.

March 28.—Rev. J. Campbell, Melbourne, Canada. Sermon, Rev. E. Sherrill. Prayer, Rev. A. Duff. Charge, Rev. A. J. Parker. Rev. J. Tait, Newport, Fife, Revs. D. Cook, J. Irvine, R. Lang, J. Masson, &c., officiated.

April 22.—Rev. R. Jackson, East Retford. Chairman, W. Bradshaw, Esq. Revs. A. Murray, H. Luckett, J. Stokes, J. Brownell, and S. Birch, took part in the service.

April 25.—Revs. J. W. Richardson, Rotherham. Revs. J. G. Miall, F. J. Falding, D.D., J. P. Gledstone, R. M. M'Brair, J. W. Gates, J. Harrison, R. Stainton, J. Fisher, D. Davies, and J. Newsholme, officiated on the occasion.

April 27.—Rev. J. Read, Eastwood, Todmorden. Addresses on "Principles of Independency," by Rev. B. Dale, M.A.; on "Relations between Pastor and Church," by Rev. D. Jones; on "Relation between Church Members," by Rev. W. Kingsland; on "Relation of the Church to the Unconverted," by Rev. R. Moffett. Prayer, by Rev. R. J. Sargent.

April 30.—Rev. J. Bennetts, Blakeney. Revs. T. Drew, J. D. Davies, W. Young, M.A., J. O. Hill, and H. O. Wills, Esq., took part in the services.

Calls Accepted.

G. Mannering, to Parkhead.

W. Thornbeck, of Glasgow College, to Barrow-in-Furness.

D. Jones Hamer, of Lancashire College, to Richmond Chapel, Salford.

N.B.—Mr. G. Woodward, of New College, has not accepted the call of the Church at Old Gravel Lane, as stated in the April number, but labours there occasionally in conjunction with other students from New College.

Removals.

Rev. E. Jukes, Hull, to Uxbridge.

Rev. G. Snashall, B.A., Rochdale, to Ormskirk.

Rev. A. H. Lowe, Ormskirk, to Wilton.

Rev. J. Reid, Windermere, to Salem Chapel, Burnley.

Rev. J. Andrew, South Molton, to Whitstable.

Resignations.

Rev. T. G. Beveridge, Portland.

Rev. W. S. H. Fielden, Melbourne, Australia.

Deaths of Ministers.

March 27.—Rev. J. L. Poore, Melbourne. Age, 51. Length of ministry, 28 years.

March.—Rev. T. Odell, Melbourne. Length of ministry, 22 years.

April 24.—Rev. A. Crisp, Guernsey. Age, 57. Length of ministry, 22 years.

April 27.—Rev. S. Sinclair, Whiteness, Shetland. Length of ministry, 2 years.

Deaths of Ministers' Wives.

April 12.—Mrs. Durrant, wife of Rev. J. Durrant, Stratford, Canada.

April.—Mrs. Rattray, wife of Rev. J. Rattray, Demerara.

May 4.—Mrs. Roome, wife of Rev. J. Roome, of Berbice, at Weston-super-Mare.

May 8.—Mrs. Porter, wife of Rev. W. Porter, Hastings.

May 18.—Mrs. Smith, widow of the late Rev. G. Larkworthy Smith, at Chelmsford.

Testimonials.

To Rev. G. Thompson, on leaving Dundee, Purse and Gold Watch and Chain, and to Mrs. Thompson, Silver Fruit Epergne.

To Rev. S. Fisher, on leaving Boxford, Purse.

To Rev. J. T. Willmore, on being compelled, through failing sight and health, to resign his charge at Rye, Purse.

To Rev. W. S. H. Fielden, on leaving Melbourne, Gold Watch and Chain.

The Merchants' Lecture

Will be delivered (D.V.) at the Poultry Chapel, on Tuesday, the 4th of June, by the Rev. Newman Hall, LL.B., at noon precisely.

Society for the Liberation of Religion from State-Patronage and Control.

REPORT OF THE EXECUTIVE COMMITTEE,

Presented at the Annual Meeting of the Council, May 1st, 1867.

THE Council will scarcely need the assurance of the Executive Committee that, in regard to both public events, and the tendencies of public opinion, the past year has been one of almost unparalleled interest in the history of this organization. Rarely, indeed, have so many circumstances combined to illustrate the value of its principles, or to afford facilities for its labours: and never have brighter prospects given stimulus to the energies of its friends.

Parliamentary Work.

In their last report the Committee had to narrate the proceedings of a new Parliament, which had already shown its superiority to the Parliament which preceded it, by passing Mr. Hadfield's Qualification for Offices Bill, and also a measure for the imposition of an improved form of parliamentary oath. Nor has any tendency to retrogression been shown by the House of Commons during the present session: on the contrary, it has sanctioned, and by the most decisive majorities, other measures by which the principle of religious equality is still further recognised. A change of administration, and the accession to office of the pledged upholders of the Establishment, instead of checking, has favoured the Society's parliamentary work; the Ministry being under the necessity of avoiding, as far as possible, defeats on ecclesiastical questions, which, at the same time, have had a marked effect in more closely uniting their opponents.

Irish Measures.

Conspicuous among those who have availed themselves of these favouring circumstances, have been the Liberal representatives of Ireland, who have introduced several ecclesiastical measures; some of which will take their place in the statute book during the present session. One of these, viz., the bill for opening certain professorships in the University of Dublin to all persons, irrespective of their religious creed, has already received the royal assent, with the concurrence of all parties. A second abolishes the declaration against Transubstantiation, and other doctrines of the Church of Rome, which is now required to be taken as a qualification for certain offices, and this measure also has met with no resistance. The Offices and Oaths Bill is one of an analogous character, but of somewhat wider range. As introduced, it made all the Queen's subjects, without reference to their religious belief, eligible to hold the offices of Lord Chancellor and Lord-Lieutenant of Ireland; substituted for the existing oaths required from office-holders, the new and unobjectionable form of parliamentary oath, and abolished the petty preference in favour of the Establishment involved in the penalty attaching to mayors, and other public officers, who attend dissenting places of worship in their official costume, or with the insignia of their office. Supported by several Conservatives, including the Secretary for Ireland, the second reading of the bill was carried by a majority of 102; and, though so much of the bill as relates to the Lord-Lieutenancy has, by a very narrow majority, since been expunged, its remaining provisions are likely to be adopted by both houses of parliament.

Another Irish measure, which has just been brought in, is for the amendment of the law regulating the burial of persons not belonging to the Established Church; its object being to authorize the performance of a burial service in churchyards, by the minister of the denomination to which the deceased belonged, without the permission of the incumbent having been first obtained. In England no such service can be performed, whatever may be the disposition of the incumbent, but in Ireland this permissive power avails, in most cases, to secure for Dissenters the privilege which is denied them here. Should Mr. Monsell's

bill pass, that which is now obtained on sufferance can be claimed as a right; and the fact that such a measure has been introduced, has strengthened the determination of the Committee not to delay the assertion of a similar right in the interest of English Nonconformists.

The Committee have gladly afforded to these measures such support as was required; but they attach importance to the removal of the minor buttresses of the Irish Establishment, chiefly as preliminary to an assault on the Establishment itself. They are, therefore, glad to learn that Sir John Gray will, in a few days, again submit to the House of Commons a motion on the subject, and to believe that the present position of public affairs favours a renewed attempt to commit Liberal statesmen to decisive action, in regard to an institution which grossly violates the principles of equity, and is destructive to the peace and prosperity of Ireland. But, while believing that this question is gradually ripening for settlement, they do not conceal from themselves that, both in Ireland and England, there are numerous politicians who associate with the extinction of the Establishment the idea of dividing its revenues between such of the religious bodies of Ireland as would accept a largess from the State. It is, therefore, not improbable that, in the first instance, measures relating to the Irish Church may call for the resistance, instead of the support, of the Committee. In that case, the distinctly expressed opinions of influential members of the Roman Catholic Church afford ground for a reasonable expectation that they will unite with English Voluntaries in resisting a policy so pernicious. There are even indications that the Presbyterians of Ireland, notwithstanding their recent efforts in the opposite direction, will be prepared to abandon the *Regium Donum*, and to fight beneath the standard of Voluntaryism, rather than assent to the indiscriminate endowment of antagonistic creeds.

Edinburgh Annuity Tax.

The Committee trust that the time is approaching when their Scottish friends—the intelligence and strength of whose convictions on the subject is undoubted—will be prepared to press upon parliament a series of well-considered measures, aiming at the abolition of the Scottish Establishment. At present, only the opponents of the Edinburgh Annuity Tax feel themselves impelled to resort to parliamentary action. Last session, Mr. M'Laren obtained the appointment of a select committee, to enquire into the operation of the law of 1860, by which it was sought to prolong the existence, in a modified form, of an imposition, the unrighteousness of which should have secured its entire extinction. That Committee, while unable to agree upon a report, collected decisive evidence of the increased, rather than diminished, unpopularity of the Annuity Tax; as well as of the smallness of the congregations in the churches supported by public funds, and of the facility with which such help might be dispensed with. This step was followed by the preparation of a bill, which provided for the abolition of the taxation levied on behalf of the established clergy of Edinburgh; the interests of the existing incumbents being duly protected. After a careful examination of its provisions, the Committee were glad to be able to give this bill their hearty support, and though the opposition of so influential a person as the late Lord-Advocate, Mr. M'Laren's colleague in the representation of the City, made success at the outset hopeless, they have shared in the satisfaction expressed, by the promoters of the measure, at the large amount of support which it received, and at the prospect of an ultimate settlement of the question on a basis satisfactory to consistent Voluntaries.

The Church-rate Question.

Of English parliamentary questions, that of Church-rates has, perhaps, excited the keenest interest, from the fact that last session it, for a time, appeared possible that this protracted controversy might be closed to the mutual satisfaction of the contending parties. In their last report the committee commented on the speech of Mr. Gladstone, in supporting the second reading of the Abolition Bill, and expressed the opinion that a measure based on the principles enunciated by him on that occasion would deserve consideration, as one which could be accepted without disadvantage to their cause. On the introduction of the Compulsory Church-rates Abolition Bill, by the Government, it was found to correspond with the proposals made by Mr. Gladstone; and, after taking legal advice as to the operation of some of its provisions, the committee arrived at the conclusion that, if the supporters of Church-rates were willing to assent to such a measure, it would not become the opponents of the exaction to assume an attitude of resistance. It, however, soon became apparent, that Mr. Gladstone's measure was regarded with as much hostility as the more decided bill of Mr. Hardcastle; and the second reading was assented to only on the understanding that it would not be pressed beyond that stage. It had then become too late in the session to proceed with the Abolition Bill, which had been read a second time, but the further progress of which had been delayed, to afford an opportunity for the discussion of Mr. Gladstone's proposition.

This session it has been brought in at the customary period, and has not only been read a second time, but by the largest majority (76) yet recorded in its favour. That is to say, the opponents of Church-rates have, by patience and firmness, regained the position which they occupied before the enquiry of the Lords' Committee had been used so effectively as a weapon of attack, and before the formation of any of the numerous organizations designed to prolong the existence of the Establishment. Nor is it an immaterial circumstance, that Mr. Gladstone has this session abandoned the idea of introducing a separate measure, and has voted for Mr. Hardcastle's bill—subject only to a reservation in favour of additional clauses, of which Mr. Waldegrave-Leslie has given notice. These clauses authorize the assessment of voluntary rates, and the payment of voluntary contributions, for the purposes to which Church-rates are now applicable, and also give to those who furnish such funds exclusive control over the expenditure. As they, substantially, embody the proposals made last session, while the corresponding disqualifications are less rigid, the Committee are of opinion that, with some alterations and additions, they may be assented to by the supporters of the bill. So far, however, as indications are furnished by the recent debate, it may be expected that Mr. Leslie will have to encounter the opposition of the fast diminishing upholders of compulsory rates. These now avow their readiness to exempt Dissenters, but claim the power of continuing to tax Episcopalians. Asserting for themselves a right possessed by no other religious body, they insist on retaining the magistrate and the broker as agencies for the maintenance of Christian worship, and resent, as unreasonable, the resistance offered to their demand. The time, however, has not long passed, when this coercive authority was clung to as tenaciously in respect to Nonconformists, as it now is in respect to Churchmen alone; and, as the persistent teaching of Voluntaries, and the manifestation of the power of Voluntaryism, has done so much to weaken the compulsory system, perseverance only is needed to secure its utter destruction.

So far from its being true that 95 parishes out of every 100 still levy Church-rates, an examination of the Local Taxation Returns for the year ending Easter, 1864, shews that, out of 9,186 parishes making a return, there were 4,912—more than one-half, and 40·5 per cent. of all the parishes in the kingdom—which did not make a Church-rate in that year. And the latest return—that for 1864-5 (No. 411, Sess. 1866)—gives, substantially, the same result. Nor do these figures prove to the full extent the strength of the popular feeling against this ecclesiastical tax; since it is known that every year there is an increase in the number of parishes in which, while Church-rates are agreed to in vestry, they are not enforced against those who may object to pay.

So far as the ultimate result is concerned, in the judgment of the Committee, it signifies comparatively little whether Mr. Hardcastle's bill be passed in its present form, or with appendages in the shape of voluntary rate-paying clauses; or whether, in any form, it be passed this year, or become one of the first acts of a reformed Parliament. It is enough for them to have the conviction that the system against which it is directed is destined to perish, and that the longer it lasts the easier will it be to eradicate other and yet greater evils.

Abolition of University Tests.

The rapid advance of the movement for divesting the national universities of all sectarianism, and for utilizing their great resources for the benefit of the entire nation, affords to the Executive Committee cause for unreserved congratulation. Last session the Bill for the Abolition of Ecclesiastical Tests at Oxford was read a second time by the large majority of 114; and when, in the committee on the bill, Sir William Heathcote sought to limit its concessions, by restrictive provisions resembling those of the Cambridge University Reform Act, the last hope of compromise was destroyed, by the majority of seventy-three which re-affirmed the principle of the bill. The hindrance to parliamentary business occasioned by the change of ministry prevented it being sent to the Upper House last session; but delay has only served to prove still further the determination of the House of Commons to effect with thoroughness the object on which its mind is, in this instance, plainly set. For, in the present session, not only have the opponents of the bill refrained from all opposition to the second reading, but, in committee, the scope of the bill has been widened, and its value as a practical measure has been largely increased. When, at the instance of Mr. Fawcett, representing the reformers of the sister university, it was proposed that the provisions of the Oxford bill should be extended to Cambridge, it would not have been surprising had such a step for a time proved prejudicial to the measure. But, so far from being startled by its boldness, the House of Commons assented to the proposition by a majority (87) as large as those by which it had previously marked its approval of the bill. Thus, by a single vote, the work of future sessions has been anticipated; and, when this bill passes, the two universities will, for the first time, be placed on an equal footing in regard to ecclesiastical restrictions. No person

will then be required, in either university, in taking a degree (other than a degree of Divinity) to subscribe any article or religious formulary, or make any declaration respecting his religious belief. The holders of professorships, or other academical offices tenable by laymen, will be equally free from such an obligation; and in both universities Dissenters will become eligible to act as members of the governing bodies, equally with the hitherto favoured members of the Establishment.

The companion bill of Mr. Fawcett, which repeals the sections in the Act of Uniformity requiring Fellows of Colleges to subscribe a declaration of conformity to the Liturgy of the Church of England, was last year carried through the committee; but an adjournment of the debate on the third reading made it impossible to proceed further before the session closed. It has been again introduced this session, and will, no doubt, be read a second time on the 29th of May; though, at that period of the session, its success at the subsequent stages cannot be predicted with equal confidence.

The Establishment in Jamaica.

In anticipation of the bill, brought in by Mr. Mills, for abolishing the payments made out of the Consolidated Fund for ecclesiastical purposes in the West Indies, the Committee have furnished to the members of the House of Commons important information relative to the Ecclesiastical Establishment in Jamaica; while, during the year, they have omitted no opportunity of impressing on the mind of the English public the necessity for putting an end to that Establishment, if justice is to be done to the oppressed inhabitants of that unfortunate island. The Voluntaries of Jamaica have expressed their grateful appreciation of these efforts, and their hope of continued aid from this country, in the struggle in which they are engaged. Already they have been greatly encouraged by the partial reduction of the Jamaica Establishment, at the instance of the local government; but it is in connection with the expiry of the Clergy Act in 1869, that they anticipate a crisis, which will determine whether the majority of a poor population is to be burdened with the support of the clergy of the minority, or whether Jamaica is henceforth to be included in the colonies in which the several religious bodies exist only as purely voluntary communities.

General Operations.—Young Men's Conferences.

Of the Society's general operations during the past year the Committee regard as the most important, and the most hopeful, the movement intended to interest the young, and especially young men, in the fundamental truths which form the basis of all their proceedings. As one means of attaining this object, a prize of fifty pounds was offered for the production of a book which might serve as a manual for the instruction of young persons in regard to the principles of Voluntaryism, and to the nature and working of Church Establishments. The Committee are glad to have the testimony of their friends that in the volume written by the Rev. John Guthrie,* which was published early in the present year, a great want has been effectively supplied; and they now indulge the hope that adequate pains will be taken to place it in the hands of those for whom it was designed. They are glad to announce that the first edition is nearly exhausted; and it is intended that, in the issue of successive editions, the work shall continue to be, what it now is, a repository of the latest facts, as well as of apposite and conclusive reasoning.

To train them for suitable action, as well as to convince and to instruct, the Committee have made the experiment of convening, in London and in Manchester, Conferences of young men likely, from their connection with Nonconformity, to furnish recruits for the arduous service in which they have themselves been so long engaged, and from which many a veteran has been called away by the Divine Master. In both instances the result has been in the highest degree satisfactory. No one present at either Conference will forget the numbers, the intelligence, or the enthusiasm by which those assemblies were characterized; and scarcely any who have acquainted themselves with the proceedings can have failed to discern in them evidence of the vitality of the work in which the Society is engaged, and a pledge of its continuance until it has been consummated in complete success. The practical issue of the Conferences has been the appointment of Young Men's Committees, to act in co-operation with the Society's Executive; and, so far as they have yet been tested, the rules which have been framed to secure harmony of action between the Executive Committee and its new auxiliaries have proved to be adapted to the required purpose. The London Committee having been formed early in the year, it has already held three meetings; at which well-chosen topics have been introduced for discussion by addresses, the excellence of which has induced the Committee to give to them a wide circulation. From the strong expres-

* Conversations on Church Establishments. Price 2s. 6d.

sions of approval which have been elicited by this movement, it is believed that a desire is felt to extend it to other populous places; and, having the conviction that it will rest with the young men of to-day to close the controversy long ago commenced by their fathers, the Committee will be prepared, with no sparing hand, to aid in equipping them for the inevitable conflict.

Conferences in Wales.

A second effort of a special kind, which has engaged much of the attention of the Committee, has had for its object the development, for practical purposes, of the political power of Welsh Nonconformity. It was at a Conference held at Swansea, in 1862, that the inadequate influence exerted by the Principality for the advancement of the voluntary principle in parliament was first pressed upon the notice of Welsh Voluntaries; and the South Wales Committee, appointed on that occasion, resolved, in May last, to suggest to the Executive Committee the desirableness of convening similar conferences in other districts. The practical wisdom of the proposal being at once recognized, it was determined that the suggested Conferences should be the first work of the Committee in the following season, and that no pains should be spared to render them thoroughly effective. It was ultimately arranged to hold four county Conferences—in Montgomeryshire, Denbighshire, Merionethshire, and Cardiganshire—and the Rev. Henry Richard, Mr. Miall, and their Secretary, whose knowledge of Wales specially qualified them for the undertaking, were deputed by the Executive Committee to represent their views in regard to the representation of the country, and to the means of bringing it into harmony with the known feelings of the people. Convened by judicious local committees in the several counties, acting in conjunction with the central body, these Conferences, which were held in September and October last, proved successful beyond the most sanguine expectations of the Committee. The largeness of the attendance, the moral power represented by the various meetings, the frank acknowledgment of past shortcomings, and the enthusiasm and intelligence displayed in the adoption of remedial measures, combined to deepen the impression that in Wales the Society has found a soil which will ultimately well repay diligent culture, and that that country, when it is energized into political life, as it is already influenced by religious feeling, will not let its voice be unheard, and its power be unfelt, in the legislature. Whether such a result will be realized at an early, or at a distant, period, will depend on the energy with which the machinery created at the Conferences is worked; and will also depend on the courage of Welsh Nonconformists, in practically applying the principles to which they are unquestionably attached. The time is approaching when the parliamentary registers will be again revised, and another appeal to the constituencies cannot be remote. It will be deeply gratifying to the Executive Committee to find that the earnestness displayed in conferences and public meetings is being followed by that patient and painstaking action, without which past efforts will be wasted, and the yoke now borne by the Welsh people will never be removed from their neck.

Meetings and Lectures.

A brief reference only can be permitted to the numerous other meetings convened by the Society, or to the lectures which have been delivered, since the date of the last report. The Committee feel themselves to be under no small degree of obligation to the lecturers and speakers, whose skilful and zealous advocacy of the Society's principles on the public platform have served to maintain and extend its influence. The Rev. E. Mellor, the Rev. Charles Williams, the Rev. G. W. Conder, the Rev. W. Walters, the Rev. Marmaduke Miller, the Rev. H. W. Parkinson, the Rev. Thomas Green, the Rev. W. Best, the Rev. G. W. Humphreys, the Rev. J. A. Parry, and the Rev. N. T. Langridge have, during the past year, devoted much time to this arduous work, which has been carried on in numerous towns and villages in almost every portion of the kingdom. The results have, of course, varied with time, place, and circumstances; but in almost all cases there has been an evident increase of interest in the question at issue, and a growing perception of its practical importance.

Present state of the Establishment.

It would be strange indeed were it otherwise, considering the character of the events now occurring in the English Establishment—events which occasion the keenest distress to many of its own members, and which cannot be regarded with complacency by any christian mind. The only Church in the country which is governed by an Act of Uniformity, no other Church can compare with the Church of England in the diversity of doctrine and of worship existing among its members. Pre-eminent among Protestant bodies for its

denunciations of schism, there are now to be found within its pale distinct sects, each with organisations, journals, and even a phraseology, of its own; while mutual recrimination exhausts energies which might well be expended in a nobler service. But painful and mischievous as is the spectacle thus presented, it is obviously one which is referable, not to the personal demerits of Episcopalians, but to their peculiar position, as connected with a national establishment. It is the growth of spiritual life, and of mental independence, which has made impossible the continuance of a state-imposed uniformity, and which has been manifested in the successive developments of which Low Church, High Church, and Broad Church, Rationalist and Ritualist are the popular appellations. In the absence of unnatural restrictions, and of adventitious privileges, all these parties would have found, as the various unestablished bodies have found, free, and not unhealthy scope for their activity. But to retain a place in the legal establishment in which its appearance is regarded as an intrusion, each party, in turn, has to fight for its existence, as claiming a share in the rights and emoluments which have hitherto been the exclusive patrimony of others; and, in proportion to its success, encouragement is given to new and more defiant innovators.

Suggested remedies.

The Ritualistic tendencies which now agitate the Church of England have shown, in a more marked way than any previous movement, the helplessness of those who view with alarm the alleged departure from the prescriptive teaching and observances of the Church. Episcopal protests, debates in Convocation, and denunciations from the platform and the press, have given expression to public feeling; but they have done nothing, and can do nothing, to eject those who are regarded, whether rightly or wrongly, as the Church's most dangerous and disloyal sons. It is true that, after months of painful deliberation, measures of a more practical character are about to be adopted; but the results are, confessedly, anticipated with apprehension rather than with hope. The Royal Commission, which it is understood will be appointed with the concurrence of the Episcopal bench, is generally regarded as but a decorous device for ensuring the delay which, it is hoped, may obviate the necessity for definite or decisive measures. The Courts of Law are also to be put in motion, with a view to obtain, if possible, a judicial condemnation of what are considered the most objectionable of the ritualistic practices: but, while it will still further embitter an already bitter conflict, those who remember the results of previous litigation confidently predict that this fresh appeal to the legal tribunals will end in practical failure, if not in new disaster to the Church.

A third course is that pursued by Lord Shaftesbury, in the introduction of a Bill for the better enforcing uniformity in the clerical vestments and ornaments to be worn by ministers of the Establishment in the performance of public worship. Its immediate effect has been to increase the antipathy with which an important section of the Establishment regard any interference of Parliament with its doctrines or its services—to lead them energetically to deprecate the employment of physical force for religious purposes, and to indulge in menaces, the very utterance of which familiarizes their own minds, and the minds of the nation, with ideas which once were deemed revolutionary and irreligious. That the Vestments Bill will pass into law, is believed by none who understand the temper of Parliament in regard to ecclesiastical matters; and, even were it otherwise, it were vain to expect that any legislation in regard to surplices, scarfs, and tippets, can restrain a party whose rites and ceremonies are, avowedly, but the symbols of doctrines which they believe to be deeply rooted in the Church's system, and which, whether they be so or not, they advocate with a zeal and daring displayed by no other section of the Church.

So far, therefore, as the circumstances of the time justify an expression of opinion respecting the future, it may be assumed that neither the voice of authority, the power of law, nor the force of public opinion, will avail to silence, or to eject, those who, in the estimation of some, are the Church's worst enemies, and, of others, the truest exponents of its teaching. It may even be anticipated that the confusion now prevailing in the Establishment will be aggravated, rather than abated, with the new phases of thought and feeling which may develope themselves in its future history. Thus, with an increased need for organic and administrative changes in the Church of England, the obstacles in the way of reform will increase also. For, besides the reluctance of Parliament to undertake any such work, the possibility of agreement in regard to it continually diminishes. Hence it is that the grievances and the wants of Episcopalians have accumulated so greatly during the last fifty years. They wish to multiply their bishops, and to possess some power in their appointment—to make Convocation a reality, and to secure lay representation and co-operation—to exercise disciplinary powers which are essential to a Christian church—to secure some liberty of worship, with a view to adapting the Church's services to seasons and circumstances—to

sweep away the obstacles to church extension, presented by confused and dubious statutes, and so to mitigate the evils of patronage, that merit and length of service may count for something in the distribution of offices and emoluments. But no one of these longings can be satisfied without the concurrence of the legislature; and for legislative inaction there is an ever ready and plausible excuse in a divided and distracted Church. The imagination of its members must shrink from picturing the condition of the English Church at the end of the present century, if its future is to be a repetition of the past. Yet, in what quarter is there to be seen a ray of light, to dispel the gloom with which that future must be contemplated?

Effect of recent ecclesiastical events.

Slowly as the English mind accepts ideas which threaten the existence of ancient institutions, it would have indicated inconceivable dulness of perception if the mind of the nation had not been powerfully affected by the ecclesiastical phenomena of recent years. The influence which they have exerted has, however, been as varied as it has been distinct. Nonconformists whose convictions of the essential wrongfulness of Church Establishments have impelled them to corresponding political action, have been furnished, in painful abundance, with evidence which has added to the cogency of their arguments and to the earnestness of their appeals. There are other Nonconformists, who formerly deprecated all agitation for the advancement of their principles, as inexpedient or useless, but who now feel themselves, as citizens, to be summoned to the special duty of commending them to the consciences of others. There are Episcopalians who, extracting from these events a moral of a very different kind, would legalize what cannot be cured, by abandoning all distinctive teaching on the part of the Establishment, that it may become as comprehensive as the nation, and reflect every hue of its religious and intellectual life. These may for a time fascinate, by their theories, the unreflecting and the undevout; while their practical conclusions will be cheerfully accepted by politicians who value State-patronage of religion chiefly as an instrument of restraint, and by all who are unwilling to lose their hold on the national property now devoted to ecclesiastical purposes. But they will have to contend with that inflexible integrity, and that regard for religion, which, animating multitudes of Churchmen and of Dissenters alike, revolts at, and will successfully resist, a latitudinarianism which would be dishonouring to God, and prove destructive to the morals of the people.

Happily, there are other members of the Church of England the tendencies of whose aspirations place them, however unconsciously to themselves, among the most valuable allies of this association. These perceive, with growing clearness of vision, how weak is Parliament, and how inapt is legal machinery, to direct the religious energies of any religious community. They see that, while the State is impotent to help them in a time of difficulty, it refuses to take burdens from their consciences, or fetters from their limbs. They see, at length, how unlovely is the guise in which their church presents itself to the world, as the only body which prefers to levy forced contributions on others, to reliance on the liberality of its own adherents. To sum up all, in the fervid language of an eminent preacher of their own church—the Rev. Prebendary Liddon*—they believe that "Christ's kingdom is not of this world, whether it be recognized by this world or not. Its failures and its conquests depend upon spiritual causes; and its vital power is generally found to exist in an inverse ratio to its reliance upon temporal support. And, most assuredly, those who bear rule in it touch the only chord which really vibrates in the hearts of its believing children when they appeal to the sympathies created by a common enjoyment of those spiritual powers which our Lord has left to His Church—powers with which the world never could have endowed her, and of which it never can deprive her."

The Church of England in the Colonies.—Separation of Church and State in Italy.

Strikingly coincident with the enunciation of such sentiments has been the effect of recent legal decisions, affecting the position of the Church of England in the more important of the British colonies. Authoritatively declared to be in precisely the same position, as regards political status, and privilege, as the members of other religious communities, colonial Episcopalians, instead of regarding such an issue as a calamity, have, for the most part, hailed it with delight, as a charter of freedom, of infinitely greater value than the supposed advantages of State-endowment and protection. Nor is this all; for their brother Episcopalians at home, instead of being dismayed at the event, are sharers in their joy; while Secretaries of State, Conservative as well as Liberal, recognize the new order of things, by framing measures based on the principle of religious equality, and denuding the Crown of even the semblance

* In a letter to the "Guardian," October 31st. 1866.

of right to interfere with the religious affairs of the colonists! And thus, learning in school of adversity at home, and braced up by the teaching and by the experienc their co-religionists at the extremities of the empire, English Churchmen are l gradually trained to act as members of a free Church, as they long have had the happine being members of a free State. Nor are politicians, of whatever creed, without an exa and an incentive, in regard to this most pressing exigency of the time,—the re-adjust of the relations of the civil power to the spiritual forces of the nation. For in the old w as in the new—in Italy, as in America—statesmen are to be found advanced enoug advocate unreservedly principles identical with those professed by English Voluntaries, courageous enough to make them the basis of attempts to remodel the ancient legislatio the country.

Practical conclusions.

Such are the circumstances in the midst of which the Society's supporters celebrat twenty-third anniversary, and, in the estimation of even the most sober-minded, they ca but be regarded as being, in the highest degree, encouraging. But a most mistaken pression would be produced by such a survey, if it seemed to justify any slackenin effort, or any abatement of vigilance, on the part of the friends of Voluntaryism. Establishment is not, as some suppose, about to fall to pieces, as the result of internal st nor will authority, position, or property be voluntarily surrendered by even murmu Episcopalians. Commotion *within* necessitates, as well as affords a grand opportunity increased action *outside* the Establishment. It is now that Churchmen and Dissent politicians and the people at large, most need instruction and guidance, in regard to duty of the State, to the interests of the Church, and to the yet greater interest religion. On the work of the next few years will probably depend the character, extent, and the time, of changes from which timid men now shrink, and which bolder cannot anticipate without some anxiety. Each year, almost each day, brings with it ev which impose new duties. The period cannot be far distant—it may arrive in a few mo —when large masses of the English people will, for the first time, have the powe influencing, by their votes, the composition of parliaments and cabinets, and the cours future legislation. To win the sympathy, and to secure the co-operation, of the ne enfranchised classes, is, therefore, an object of supreme importance to those who have l been struggling with too feeble a force on behalf of religion, of equity, and of freed Practical measures have also to be framed for giving effect to principles hitherto advoc only in an abstract form, and these will involve questions, the difficulty and delicacy of wh will test the powers of the most sagacious minds.

While, therefore, the Executive Committee, always inspired by faith, were never hopeful as now, their sense of responsibility was never so great as at the present junct To the same sense of responsibility, animating, as they doubt not, all their coadjutors, t now make their appeal, in the confident belief that a work which, from the very beginn has never been unrewarded, will in the end be perfected, and will be fraught with incalcul blessings.

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EDITORIAL ANNOUNCEMENT.

(From the *Christian World*, May 24.)

IT was stated several weeks ago that the renowned pastor of Plymouth Church, Brooklyn, New York, the Rev. Henry Ward Beecher, was about to write an elaborate story for the columns of one of the most popular of the American papers. The report proved to be true, and so great was the interest excited by the circumstance in America, that, in anticipation of it, the subscribers to the *Ledger* increased at once to over Three Hundred Thousand! It might well be supposed that a work of this description would also be eagerly looked for in England, seeing that Mr. Beecher is almost as well known here as in his own country, as a man of fresh and brilliant talents, and whose every utterance bears the stamp of true genius. The habit of literary piracy on both sides of the Atlantic, which deprives English and American authors alike of much of the pecuniary results of their labour, being pretty certain to find another illustration in the present instance, Mr. Beecher wisely resolved to take advantage of such means as exist for preventing the theft of more than a portion of his work, and also for anticipating all surreptitious publication, by disposing of advanced sheets to a London publisher for serial issue. Hence it is that we are enabled to publish to-day the first portion of "Norwood," almost simultaneously with its appearance in America; and to state that the Story

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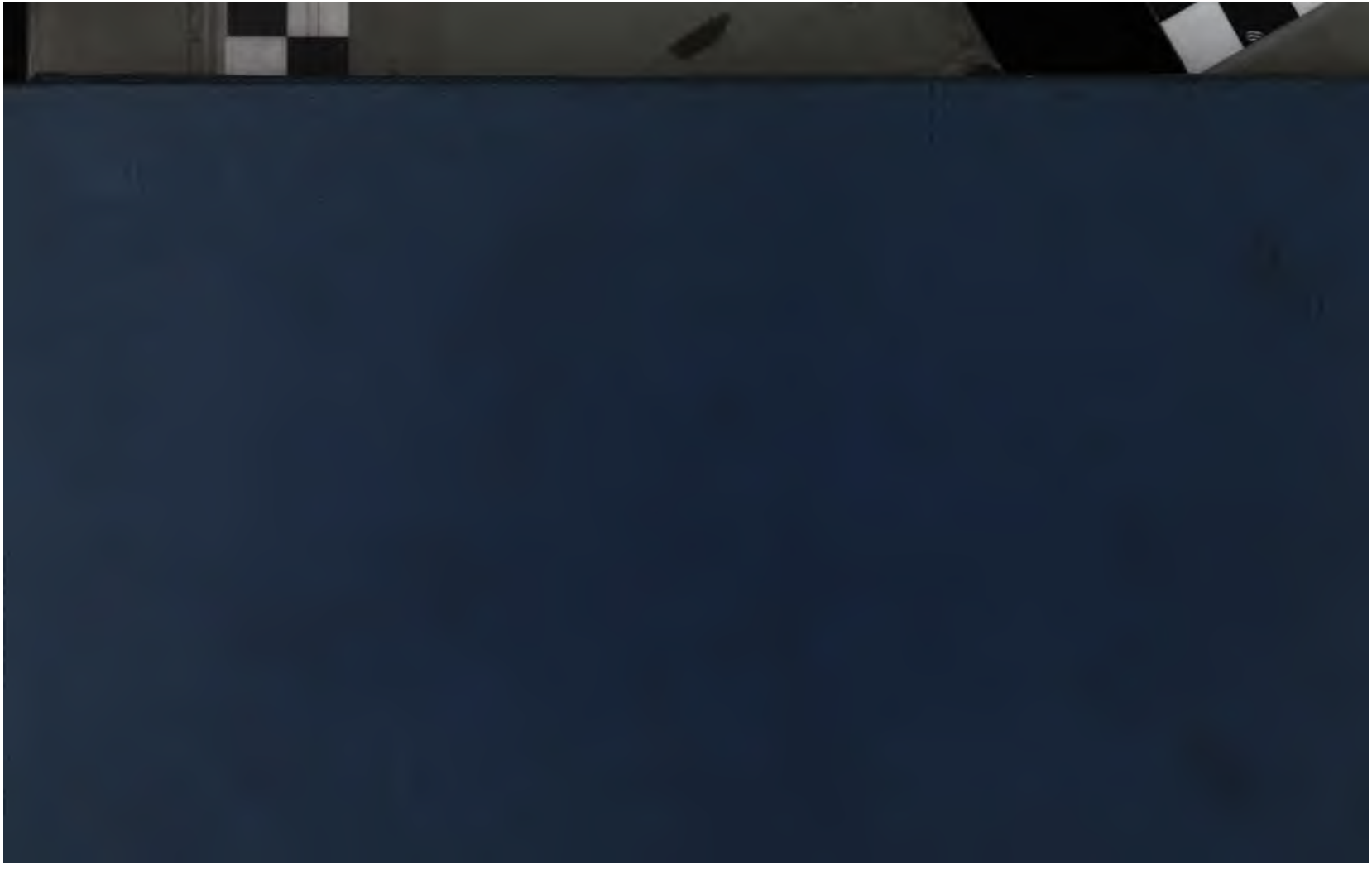
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